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THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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CONTENTS.

Ecclesiastical Affairs:
Hierarchical Domination 897
The Papal Anaconda in France 897
Ecclesiastical Notes 898
The Facilities for Public Worship in the Establishment 899
Liberation Work 900
Cardinal Manning on Rationalism 900
The Ultramontanes and the French University Question 900
Religious and Denominational News 901
Correspondence:
The National Agricultural Labourers' Union 903
A Clergyman on Establishment 903
International Law Conferences 904
The Insurrection in Turkey 906
The Three R's 906
Epitome of News 907
Leading Articles:
Summary 908
French Politics 909
The Drink Traffic 909
Literature:
"Christianity in the Nineteenth Century" 910
Two Novels 910
D'Aubigné's History of the Reformation 911
The Magazines for September 911
Foreign Miscellany 912
The Plan of the Arctic Explorers 913
Professor Fawcett on Education 914
The Salt Mausoleum 914
Miscellaneous 915
Gleanings 916
Births, Marriages, and Deaths 916
Advertisements 916

Ecclesiastical Affairs.

HIERARCHICAL DOMINATION.

The discourse delivered on Sunday last by Cardinal Manning on reopening the Church of St. Augustine, Manchester; the visit of Cardinal M'Closkey to Rome to receive his full investiture as a Prince of the Church; the restriction of Church union at the Bonn Conference to churches under Episcopal government; the struggle now going on in Germany to put and keep Roman Catholic bishops under the control of political and civil law; and the growth in England and her colonies of sacerdotal pretensions and practices, connived at, to say the least, by the majority of the Episcopal Bench, conduce to convince us of the narrowness of those limits within which the spiritual liberties of Christian disciples and professors are confined, and how superhuman a work lies before the Church of Christ before she will fairly realise that freedom which was originally conferred upon her by the Son of God. We have perseveringly striven in these columns, according to the measure of strength which has been granted us, to effect the enfranchisement of the Church, in all its branches, from political alliances. We still believe, as unwaveringly as ever, the placing of the Church upon the resources of its own members, and under the exclusive control of its own spiritual authorities, to be the first indispensable change to a natural and progressive development of true Christian life. But we cannot pretend to a confident opinion that such a change, though we hope it is not very far off, in this country at least, will immediately restore to all Christian communities within the realm that realisation of independent religious thought and action which we may look forward to as a precious inheritance of the Church of Christ. Until she shakes herself free of hierarchical domination there can be little doubt, we fear, that her progress will be seriously impeded, or that the special work committed to her responsibility will be in some cases neglected, in some obstructed, and in some grossly perverted.

We have never in these columns assailed Episcopacy as such; we do not propose to do so now. Our desire has been, and is, to leave it, with all other forms of ecclesiastical discipline, to stand or fall on its own merits. We have no faith in it, indeed, as a method of spiritual rule. We think it wholly adverse to the spirit of the Gospel. We speak not of it in its necessary influence upon individual character, but of its inevitable tendencies as a system. We are not going to argue the point, for that would take us somewhat out of our line. We must therefore assume it, and that we do not do so without some respectable authority we may refer our readers to the still unanswered, and as we think unanswerable, argument of John Milton, in his Treatise on Prelatical Episcopacy and on the Reason of Church Government urged against Prelacy. Our present object in referring to this topic is to point out to the reader that there seems to be in our day a gradual convergence of influences adapted in their nature to elevate prelatical authority above spiritual freedom and independence. The circle is closing round upon us. We speak not now of England chiefly, but of the world at large. Hierarchical pretensions claim a wider scope, and even where they fail to find acceptance they unquestionably prepare the way for a possibility of coming hierarchical tyranny. Here, at home, the Episcopal Bench has more of nominal than of real authority. But in theory, if not in actual practice, the right of the bishops to rule in matters of doctrine and discipline, is constantly insisted upon, and the High Church party (to say nothing of the Ritualistic section of it) are active in scattering abroad the seed of that ecclesiasticism, the only suitable topstone of which is hierarchical domination.

It is curious to note the characteristic traits of episcopal rule in the history of the Church, even of the Church of England, where political jealousies have done so much to limit its action. It is, and has been invariably, exclusive. Its charities seldom go beyond its own domain. It attaches more importance to ecclesiastical rank than to spiritual favour. It puts little faith in the Christian free will of the Church. It nips in the bud most liberal impulses. It trusts almost entirely to supports that may be handled as realities. It has no confidence in coming generations. Endowments secured by law are far more after its own heart. It discountenances all religious enthusiasm. It allies itself with such social and political forces as have secured for themselves a settled preeminence. It recognises dignity, and especially ecclesiastical dignity, in rank, wealth, and worldly honours. It consequently inverts and therefore misrepresents the true genius of the Gospel. It puts more trust in temporal than in spiritual force, and values its own authority more than the authority of Divine truth. In speaking thus, we, of course, admit many bright exceptions. But, taken on the whole, and guiding our conclusions by the teachings of history, not in this country only, but in Europe, and even on the Western Continent, we cannot but observe that hierarchical domination narrows the sympathies, secularises the spirit, and, to a large extent, impedes the success of that truth of God which Christ came to reveal.

Of course, we do not believe that it will be permanently triumphant, otherwise we could not believe in the vitality of Christian truth, as we receive it. It may survive the separation of the Church from the State for an indefinite period, though there is reason to believe that if it should do so it will be greatly modified for the better in its future development. We must be content to leave this to time, to events, and especially to the operation of those influences which spiritual Christianity may be expected to evolve. But, at any rate, what seemed to us to be the somewhat formidable prospects set before us by the present action of hierarchical rule, quickens and strengthens all other motives to strive to the uttermost for the disestablishment and disendowment of the Church of England. We know not how that consummatiom may tell upon other parts of the world—how it may morally weaken what is confessedly mischievous in authority derived from other than spiritual sources. The work, we can well believe, will be prolonged as well as arduous, even after the hierarchy has ceased to be supported by political arrangement. But we know also that every true step forward facilitates the next, and, in severing the connection between the Church and the State, we are satisfied that we shall have entered upon a state of things far less favourable than that which now obtains to the maintenance of hierarchical domination.

THE PAPAL ANACONDA IN FRANCE.

(First Article.)

The "anaconda" system of suppression is unfortunately available for adoption by ecclesiastical conspirators as well as by patriotic generals. Last year a book, entitled, "La Croisade Noire" was, like Mr. Gladstone's recent volume, excluded by authority from the usual channels of circulation. But, if half the allegations in another condemned work now lying before us are true, the words "black crusade" are a very mild description of the actual state of the case. The work in question is a concise, temperate, and matter-of-fact treatise by Abbé Michaud on "The Present State of the Roman Catholic Church in France." The "Old Catholic" sympathies of the author are a sufficient guarantee that the book is conceived in no spirit of sceptical or destructive criticism. The position assumed is that Ultramontanism, so far from being identical with true Catholicism, is its negation; and that the portentous power which it now wields in France is fatal to the prospects of that nation, and a standing threat to the highest interests of Christendom. But M. Michaud does not deal in mere invective. There is not a charge made which is not supported by statements of fact, not a statement of fact which is not guaranteed by reference to accessible authorities. And the picture that is drawn of Jesuitical conspiracy, elaborate organisation, and unscrupulous action resulting in an insolent priestly tyranny, cannot fail to move the sympathy and indignation of all well-wishers of France. It rouses a disgust and horror analogous to what we feel when we read travellers' descriptions of the slow, cold-blooded coiling of a gigantic serpent round some noble animal. With all its faults the French nation has some brilliant qualities which fit it for a prominent place in the race of progress. And that such a nation should be hoodwinked, gagged, and fettered by the most persistent and relentless foes of light and truth the world has ever seen is more than a matter for pity; it is a loss, a calamity, and a threatening danger for humanity at large.

Such language requires justification, and this we will endeavour to give. To those who mistake words for things, the continued existence of the Republic and the apparent collapse of the Royalist cause may seem inconsistent with the alleged domineering power of Ultramontanism. And such plausible objections would seem to be strengthened by the fact that the Concordat of 1801 which still ostensibly governs the relations of Church and State is in many respects more repulsive to ecclesiastical feeling than even the Falk Laws in Prussia. For instance, the peremptory insistance on civil

marriage as an indispensable preliminary to the religious ceremony, and also the laws affecting public burial-grounds, may very fairly be regarded as in advance of our own legislation on such subjects. Yet, nevertheless, any judgment based on such exceptional circumstances would be entirely delusive. The principle of being "all things to all men" is capable of a Mephistophelian as well as of an Apostolic application; and this none know better than the Jesuits. It would be very short-sighted policy to fly in the face of popular feeling on isolated points of constitutional practice. The true worldly wisdom is to master that centralised machinery of Government which emerges unaltered from every revolutionary deluge, and which assures to even a small party, who know how to finger it, a considerable lease of power. That this has been the policy of the Ultramontane party throughout the Second Empire is almost too notorious to need proof; and its success is abundantly demonstrated by the facility with which it has retained and aggrandised its influence through all the disturbances that have followed.

After an introduction, partly historical, M. Michaud proceeds to show that, as a matter of fact, the Roman Catholic Church in France is at present dominated by the Jesuits, and identified with Jesuitism. The so-called sacrament of confession is observed almost universally throughout France on the Jesuit model, which makes it the whole and sole business of the penitent "to answer all questions of the confessor without hiding anything whatever." To fail in this duty is equivalent to condemning oneself "to burn everlastingly in hell with the devil." These are not our words; they are those of Mgr. de Ségur, Canon of St. Denis; and what is more to the purpose, they are contained in a work specially blessed by the Pope, and sown broadcast by thousands amongst the masses. Let our sleepy English Protestants, who only stand agape while their clergy are playing at confession, take warning. For this stringent Jesuitical doctrine is the main reliance of the whole gang of priestly conspirators in France. By this means the individuality of private Christians is effaced before the priests. The next step is to secure that the manhood of the priests shall be sunk in the authority of bishops. With a view to this end a number of changes in church organisation have been gradually introduced, the result of which is to leave the parish priests entirely helpless in the hands of the bishops, who appoint them only "*quamdiu vobis placuerit*"; and who may blast their reputations and ruin their fortunes without any appeal being open to the injured man except only one, the appeal to Rome. For the bishops in their turn are abjectly abased before the Pope, or rather before the Curia. And how entirely the Papal Court is in the hands of the Jesuits is known to all the world.

The next point which M. Michaud establishes is that the dominant Jesuitical faction is not so much a religious as a political party. The illustrations that he gives are astounding. Here is a letter addressed at the beginning of 1872 by the Cardinal Archbishop of Chambery to the parochial clergy on the occasion of an election, at which there was an Ultramontane candidate. "Monsieur le curé, next Sunday, the 7th instant, each commune will proceed to the election of a deputy. . . . On that day limit the parochial worship to a low mass, celebrated early in the morning. Advise all your electors to go to the poll and *to elect a good Catholic*. Tell them that this is a serious duty *under pain of mortal sin*. Manage so that there shall be no abstention in your parish." Now no one knows better than ourselves the enormous political influence wielded by the clergy in England. But the very effort to imagine such a circular as that being sent out by a state-paid bishop here, gives us to feel the amazing backwardness of constitutional ideas amongst our neighbours. They may manage some things better in France; but they never seem to come within sight of constitutional liberty. And one amongst many reasons for this failure is certainly the exclusion of individual religious convictions by Jesuitry on the one hand and indifference on the other.

M. Michaud next proceeds to show that the aims of this politico-ecclesiastical faction involve principles destructive of modern civilisation, and are pursued by means of a veritable "International" far more dangerous, because far more real, than its shadowy prototype. He likewise proves incontestably that the Ultramontanes have got such a hold on the Government that the revenue is robbed to gratify them, while the laws are set aside in their favour. And especially he shows that all laws which, like those of the press, are dependent upon official discretion or caprice are uniformly worked in favour of Ultramontanism, and, as in the case of Mr. Gladstone's book, against all their opponents. The elaborate organisation by which this power is secured and the uses to which it is put, must be reserved for another article.

ECCLESIASTICAL NOTES.

THE subject that seems to be attracting the most attention amongst Church people at present is what is termed the "Cultus of the Blessed Virgin," or, as it is usually expressed, "C.B.V.M." Along with other sporadic growths of the debased Church of the fourth century, the worship of the Virgin Mary has recently revived. It is a result of the tendency to revert to the earlier forms of Christianity, the earliest being, however, most carefully avoided. The people who are playing their pranks with theatrical services, and the "Cultus" are apt to ignore apostolic and immediate post-apostolic times, but all the greater seems to be their devotion to gross and little authenticated tradition. The extravagance of language that is used by some Churchmen exceeds anything that is customarily used amongst the Roman Catholics. A correspondent of the *Church Herald* writes concerning the attempt to restore to "God's Mother" the honour that is her due. Of "her perfect sinlessness" another writes:—

> The correspondence in your paper on this subject holds out a hope that the holy Mother of God will again have her proper place in the hearts and devotions of her children. We do not wish to "deify her," nor "to make her a god," but her being the Mother of God the Son, so far from "having nothing to do with the subject," is the very reason for our loving and reverencing her. If she were not the Mother of God she would not be the Mother of Christians or the Queen of Saints. I am sure we do not wish to be guilty of idolatry, but, so far as we can see, we are only guilty of this sin when we give to anything or anybody else the worship due to the Blessed Trinity. The time is past for the old Protestant bugbear of calling everybody idolators or superstitious who show the slightest reverence or zeal.

Here are words from still another writer:—

> We consider that the *due Cultus* consists in invoking her as the most powerful of saints, because she is God's Mother, and as the most loving to us, because she is our Mother given to us from the cross; and in following her example, because she is the purest of creatures. And inasmuch as no prayer is so acceptable as prayer in union with the sacrifice of the altar, we wish to induce Christians to hear mass on her feasts, to thank God for the grace and glory He has given her, and to beg Him to protect us by her prayer.

People who write in this manner must have got pretty far and have accustomed themselves to a tone of thought not exactly in harmony with what used to be termed the "Protestant Established Church."

It is hardly surprising that the circumstances attending the election of the incumbent of Clerkenwell should be rather displeasing to Churchmen. They are, in fact, a nice commentary upon the boasted "territorial system," but they have not illustrated, in any way, the working of Free-Churchism, which some people seem to think they have. As it is very fairly put in the *Spectator*—"There are evils in patronage, as well as in popular election, and we are not sure that educated men, with their horror of 'scenes,' and noise, and vulgarity, are the most competent persons to weigh the two. The Clerkenwell election, moreover, is a very extreme instance, for it must not be forgotten that the method of choice is accidental, and in no degree represents any scheme ever suggested either for the Establishment or any Dissenting church." This is the case. We are not very desirous of correcting the practical scandals of the Church of England; but when the *Church Times* records this as "another practical scandal," we cannot agree with it. The *Rock* says that the excitement, ill-feeling, and injudicious speaking is to be regretted, and that it would be sorry to exchange the results of patronage "for public elections by the parishioners, with the inevitable outgrowth of electioneering tricks." That is what it is—it is a development of the territorial system.

If the writers of these paragraphs had turned their eyes abroad, or even only to the columns of the *Guardian* of last week, they would have seen how easily Free Episcopalians—*i.e.*, Episcopalians minus the Establishment—can manage their affairs in this respect. A writer in that journal is contributing a series of papers on the "English Church Throughout the World," giving, in the last *Guardian*, a letter on the Church of New Zealand. Perhaps some Churchmen, who do not read the *Guardian*, will read what is now quoted as to the manner of the election of pastors in New Zealand—

> No private person is allowed to possess any rights as patron beyond the first appointment of a pastor, which in certain cases is ceded to the founder of a church. With this sole exception all offices are elective, the evils and scandals of a popular election to a vacant benefice being avoided by the appointment of boards of nominators. In England, from the peculiar constitution of vestries, such a system would throw the power of election indirectly, if not directly, into the hands of a body consisting partly of Churchmen, partly of Nonconformists. In New Zealand, on the contrary, the vestries being elected by registered Churchmen from among communicants only, none but communicant Church members are allowed any voice in the selection of a pastor, or, indeed, in any of the real government of the Church.

This is—of course it is, and must be—Congregationalism, to which primitive Christian system every Free Church naturally reverts.

The clergy will not let the gravestone question alone. One would have thought that the manner in which the circumstances attending the Owston Ferry case has been received, would have deterred any other incumbent from following in the footsteps of the incumbent of that parish. On the contrary, there seems to be a disposition to increase the number of cases of the Owston Ferry order. The Rector of Horsemonden, the Rev. Hugh Smith Marriott, writes to the *Church Herald* of last week, concerning a case in point. Mr. Marriott writes to justify his refusal to allow a headstone to be placed over a certain grave. He justifies himself in the following terms, which we carefully commend to the consideration of those who wish to see a reform in the Burial laws, and who will have to settle the terms of that reform:—

> The young man who was anxious to place the stone in question over his sister's grave, never consulted me, either by word of mouth or by letter, until it was finished. The first intimation I received was from the mason, who stated that he had orders to place the same in the churchyard. I wrote at once to the brother who gave the order—who by the way is not a resident in my parish—and informed him of the rules observed in our churchyard, at the same time stating that, as the headstone was finished, and he probably had not understood that it was necessary to obtain the sanction of an incumbent before erecting one, I would in this instance pay the mason for the rejected stone, and allow him to put up one of several designs of which I approved, without fee. I also stated that in the new part of the churchyard I was anxious to have headstones all more or less corresponding, and in some way symbolic of our common faith; had the stone in question been required for the old part of our burial-ground, where many others of the same type stand, I should not have objected to its erection; but my proposition was declined, and the necessity of obtaining my assent questioned. Under the circumstances I could only stand upon my rights as freeholder of God's Acre committed to my trust, and withhold my sanction to avoid establishing a precedent, the end of which it would be impossible to foresee.

There can be no question—or there should be no question—that in this instance the incumbent has exercised his apparently legal right with consideration and even with self-sacrifice, but the fact nevertheless remains that he, and he alone, is the lord of "God's Acre." The question following is,—How long shall incumbents be allowed to occupy such a position?

The leaven is working, if slowly, yet still working. We have just been reading a paper, printed in the last number of the *Church Review*, by the Rev. E. Hall, and read at the meeting of the Kilburn, Hampstead, and Willesden Branch of the English Church Union. Better, perhaps, than a summary of the paper will be the following extract from it. Who would imagine it to be from the pen of an English clergyman?

> Government in its legislative, executive, and judicial functions is committed in temporal matters to the State, in spiritual matters to the Church. No Act of Parliament can touch the creeds, the sacraments, the canon of Scripture, or the interpretation of Scripture. No secular person can make or mar a priest, nor determine between truth and heresy. And in like manner the Church is bound to refrain interfering in matters purely temporal. Has the State as a matter of fact in modern times transgressed these limits? Has the Church of England formally renounced any of her own proper functions and deliberately become in any respect Erastian, abdicating that high position committed to her directly by the Great High Priest? For the ancient theory was that kings derived their power from God immediately through the people: the Church hers immediately through God. I maintain that the present complications, which I believe, however, have been greatly exaggerated, are the natural results of and reaction from the intrusion of the Church on the domain of the State in bygone years; for I must at once own that the Church has been the great aggressor. As she emerged from the Catacombs, and instead of being persecuted received the patronage, the flattery, the homage of sovereigns, she, or at least the Western Branch, was tempted in a most evil hour to make herself a political power. Oh! that the rule of the Divine Founder had been observed, "My kingdom is not of this world; if My kingdom were of this world, then would My servants fight," for the weapons of our warfare are not carnal but spiritual.

It is writing like this that creates such alarm amongst our Church Defence friends, some of whom are now endeavouring to prove that the Ritualists would lose by disestablishment. Is not this a rather dangerous course of argument? If the Ritualists would lose by disestablishment, why of course the Evangelicals should go in for it! Is that what is meant? We suspect not; but it is really difficult nowadays to defend the Establishment, and therefore we must not be surprised if one

argument in its favour should demolish another. The writer in the Church Defence organ will, probably, next show—ignoring the Ritualists—that the Evangelicals, especially, must lose by disestablishment, and then we may have a similar article for the Broad-Churchmen.

THE FACILITIES FOR PUBLIC WORSHIP IN THE ESTABLISHMENT.

A fortnight ago we gave a slight summary of the evidence of Mr. Pringle and Mr. Dale before the House of Commons' Committee on the Public Worship Facilities Bill. The next witness who was examined was the Bishop of Lichfield, who first of all gave several particulars regarding the condition of his diocese. Next, the bishop gave evidence as to the United States.

Can you give the committee any similar information to that information you have given about the colony with regard to the Episcopal Church in the United States?—So far as I know their position is exactly opposite; that is to say, that the whole of the proprietary right rests with the particular parish, meaning by parish something very different from what is meant by parish in this country.

The system is congregational, is it not?—Yes; but there is very great freedom and liberality in the United States in giving charters; almost anybody can get one. Every rectory, I believe, is incorporated in the name of the clergyman and the churchwardens, or whatever the officer may be, and the Church committee hold the property subject, of course, to the unlimited right of the General Convention of the United States to cut off that congregation from its union with the General Convention, which has been done in a recent instance. I think the case of Mr. Cheney, in Illinois, will illustrate that proposition. He objected to read a portion of the Book of Common Prayer, and was supported in that objection by his congregation, and I suppose by his churchwardens; consequently the property could not pass away otherwise than by a decree of the court. He could not be ousted except by a decree of the court, but the General Convention supported the act of the Bishop of Illinois in cutting him off from the General Convention of the United States, and he was held to be no longer a member of the Episcopal Church in the United States. But over property I apprehend they have exceedingly little power. I believe that all the decisions of the law courts of late have gone in support of the religious bodies.

In the course of the examination of the bishop the question of unattached clergymen came up:—

Do you think it is desirable that there should be unattached clergymen in dioceses whom the bishop could send to any place where there was a spiritual want?—That is one of the great wants of the parochial system at present. The bishop sits at his own place, and he hears and knows that the ministrations in certain parishes are falling to the ground; there is no staff to send at once to the spot, though he is obliged to know those things.

If you had such a staff in your diocese, where a clergyman was prevented, either from illness or any other cause, from performing his duties to your satisfaction, you would like, would you not, to have the power to send persons to the parish in order to carry out the spiritual duties in that parish more effectually?—I think that would be of the greatest practical benefit to the Church. The churchwardens have at present to get a supply in any way that they can.

Is that always a satisfactory supply?—No; it is the worst kind of supply in some cases.

Itinerating clergymen who go about taking short duties in the absence of the incumbent are not the class of persons that you would like to see engaged, I suppose?—They are the class we always have to keep our eye on.

His lordship was closely questioned as to the practical influence of diversities of worship. Two of the questions and answers were as follows:—

Does your lordship think that churches of this kind, if they were built at the request of a certain number of parishioners, and with the consent of the parishioners, would not rather give a safety valve to discontent than create strife?—I have heard some extreme Ritualists say that they are quite aware their system must end in the congregational system rather than the parochial; but I wish that all men should be united, and, being united, that they should worship in the same church as heretofore; but if they differ so widely that they cannot worship together, I see no remedy for the evil in country districts.

Do you not think it a misfortune that members of the Church of England, who are perfectly willing to remain in the Church, are not able to build churches freely when persons of other denominations can build churches as they please?—I am speaking to one particular question, whether any hundred persons should be empowered to build a church anywhere, and I say that is putting it very widely, and I cannot approve of the proposal.

After some cross-examination we have the following evidence:—

I will ask you briefly, what are the further facilities which your lordship thinks are necessary or requisite for public worship?—In view of the actual state of things, I think compulsory powers should be given to go into a clergyman's parish, and, whether he likes it or does not like it, to have the services performed there. That, of course, is analogous to the 77th Clause of the Plurality Act, for the 77th Clause has that object in view; but that clause is rather for the whole parish than for part of it. This bill seems to me to be the converse.

Under that clause, you think there would be no power to the bishop to compel a clergyman to have services in a schoolroom, or elsewhere, than in the parish church?—Just so; that would not be deemed "neglect."

Next we have this evasive reply to Mr. Holt:—

I think I gather from your evidence that you think there are elements in the congregational system which may, with advantage, be introduced into the Church of England parochial system; I mean that some clergymen should be appointed to minister to a particular body of persons rather than with reference to territorial boundaries?—Without referring by name to the congregational system, I would rather say that there are cases in England where it is very desirable that a certain number of persons should be taken, as it were, out of the operation of the parochial system. This has occurred in many ways; it has occurred with military chaplains, and it has occurred with hospital chaplains. With regard to schools, there were questions of that kind formerly; I remember a question being raised whether the Vicar of Harrow had or had not the right over the boys in the school.

The bishop was afterwards questioned concerning the rights of incumbents. In this instance Mr. Walter was the questioner:—

Does your lordship hold that that right to inhibit another clergyman from visiting sick persons already exists by law and can be enforced, and if it does exist, do you think it ought to continue?—I am quite unaware of any law that could be put in operation penally against any clergyman ministering privately, the way you suggest; but there has been what one may almost call an etiquette upon such points among the clergymen themselves. I have had cases where one clergyman has complained of another, and I have written to the latter to remonstate with him for going into another parish than his own, on the ground that he is breaking a well-established principle of professional etiquette and courtesy between brethren.

Did the offender in those cases visit at the request of the parishioner, or was it his own spontaneous motion?—Sometimes it was one way and sometimes the other. In one case the clergyman complained of wrote to me to say that he felt bound to do it and would not be stopped; he declined to accept my ruling. As things stand at present, I should presume that there is no legal impediment; I cannot call to mind any suit in any of the courts by which it has been decided what penalty a clergyman is liable to for going into a private house and administering spiritual consolation, whether to the sick or to the whole.

You think that it is a matter of etiquette?—Yes; of course, in the institution service, the cure of souls is committed to a certain clergyman, and to him alone; that is the theory of the parochial system unquestionably, but to what extent it can legally be enforced by penalties, I do not know.

The remainder of the evidence of the bishop was confined for the most part to the bill before the committee.

The next witness was the Rev. W. Allan, vicar of St. James's, Bermondsey, who stated that his parish contained a population of 33,000, and that there was accommodation in the parish church for 2,000 only. With a complete system he supposed that 3,000 persons might be accommodated. This witness complained that clergymen were actually officiating in his parish without his consent:—

The position of an incumbent is one that excludes from officiating in his parish any other clergyman of the Church of England, is it not? According to the law it is, but practically it is not so in my parish, inasmuch as clergymen are officiating there in spite of my opposition, based not only on the law, but based on legal decisions within the last twelve months, but not having pecuniary means to enforce my powers, things are going on, and those clergy officiating, though I have given them notice to leave.

This unhappy state of things evidently "gravelled" Mr. Allan. The idea of a clergyman officiating in his parish of 33,000, which he could not serve, without his consent! An explanation came:—

In your parish, are there not clergymen officiating against your wish?—Yes.

Is that in order to supply real spiritual destitution, or on account of difference of view from yourself?—I should say both the one and the other; there are three curates who were placed there by Bishop Wilberforce and licensed by him, and were continued there by the present bishop until my appointment; and then under the 95th Section of the Plurality Act, power is given to the incumbent to give six weeks' notice to the curate, and I gave them six weeks' notice. Counsel, coinciding with the Dean of Arches, thought that there was no distinction between a missionary curate and an ordinary curate, but notwithstanding, two at least out of three defy the notice, and I have done nothing to enforce it.

Those gentlemen did not come into your parish without some authority originally, did they?—There was practically no incumbent at the time, the vicar was non-resident, and the bishop placed them there.

The influence of diverse modes of worship in the Establishment itself is thus described:—

Take a case in which some of the parishioners objecting to the ultra views taught in the parish church are anxious to have some other place of worship, and suppose there is a gentleman in the neighbourhood who takes pupils, and who would be willing to officiate in a temporary church if it was built; do you see any harm in that?—There are great difficulties in the way.

But it is better that the people should have some service, is it not?—Facilities should rather be given to remove those who hold ultra views.

We will assume that however ultra those views may be, they keep within the limit of the law?—I do not think in that case that any opposition service ought to be started.

Though a preacher may go to the utter verge of the law, and so offend people of a different colour, you think that those people of a different colour should be bound to attend the church, however much they disapprove of that?—If the services and the teaching keep within the law, I think other churches should not be started.

The result of that is that many of those people do go to places of worship outside the communion of the Church of England, is it not?—No doubt.

Next we have the difficulties of "public worship in the Establishment" illustrated:—

I think you said, in answer to an honourable member, that you are anxious to provide further facilities for public worship in Bermondsey, but that the bishop had raised some objection?—Yes.

Has the nature of the objection been explained to you?—Not at all, and I cannot understand it; and for this reason, the way in which the boundaries of the district, which the bishop has recommended the Ecclesiastical Commissioners to sanction, were marked, was by sending one of the bishop's officials in a cab. He walked for about fifteen minutes round the parish, and suggested certain boundaries. On my talking to him afterwards, he readily acknowledged that the scheme which I suggested, with the approval of the patron of the living, who is the rector of the parish church, was much better than his own, because it would provide for a third church, and provide for the wants of the whole of the poor, who cannot otherwise be permanently provided for at all; in fact, he could not have expressed himself more strongly upon the subject than he did. Yet, to my astonishment, I received last night a letter from the Ecclesiastical Commissioners, stating that they had consulted the bishop of the diocese on the matter, and that the bishop did not recommend them to adopt the arrangement which I had suggested, that is to say, for building a third church by the river side, in addition to St. Crispin's and St. Augustine's.

This parish is, of course, unfortunately situated—as it is situated to this day. But we have some further evidence from this witness upon the general question as follows:—

Passing on from that to the question of policy; I suppose that it is your object to strengthen and develop the influence of the Church of England in the country?—Yes.

You desire that the Church of England should be as wide and as popular as possible?—Yes, within certain limits.

Of course; but within those limits you would allow of considerable (which might even be laudable) differences of taste and opinion?—With regard to doctrine, within the limits of the articles of the Church of England, and with regard to matters of practice, within the limit of the rubrics and other regulations of the Church of England.

But as a person who has studied that matter, you must admit that those rubrics are not interpreted by all members of the Church of England in the same way, must you not?—Yes, I am aware of that.

Do you not think that it would be to the advantage of the Church of England, in the face of Romanism and infidelity and dissent, that there should be different interpretations of the rubric within a fair limit, and that people should be allowed to practise those different interpretations?—I do not think so.

You would rather the Church of England were a more rigid and a more uniform body, even at the loss of a number of its members?—I desire it to be just as rigid as the articles of the Church of England, the rubrics of the Church of England, and other regulations of the Church.

That is to say, as interpreted by yourself, I suppose?—No, as interpreted by the Judicial Committee of the Privy Council.

The next witness examined was the Rev. W. E. Jelf, B.D., who gave some curious evidence. This, for instance—

Can you give the committee any information with regard to the Conventicle Act, its repeal, and the effect of the repeal on the parochial system?—The Conventicle Act I take to have been an effort to check dissent, and to secure the whole of the ministrations to the incumbent. In the course of time it was modified in various ways, and a few years ago it seemed as if all trace of the Conventicle Act was scratched off the statute-book, and that anyone under any circumstances might establish services in any parish, and without any penalties, except members of the Church of England. I believe that to be the law, namely, that there is nothing to prevent anyone from establishing services, whether the incumbent consents or not, except members of the Church of England. Of course, the effect on the parochial system is that it makes a fiction of what was formerly, more or less, a reality, namely that the incumbent should have the sole spiritual care of all the souls in the parish; that was the theory as long as the Conventicle Act existed, but now it is an unreality, because he really in many parishes has not the spiritual cure of one half of them.

Next as to the usual difficulty—

How would you deal with difficulties arising from the circumstance that the parishioners are not in accord with the incumbent on matters of opinion?—First of all, I should wish to ascertain whether the points were reasonable points; next, whether there might not be some other remedy for the differences, and if there were no other remedy for the differences, then I think the bill is very much needed. It is indeed possible that now the expense of ecclesiastical suits may be lessened, and that the bishops may be able to apply other remedies; but supposing they are not, and supposing the differences are reasonable ones, I think the bishop ought to have the power of providing some remedy, and I think the bill might be interpreted so as to give that power.

Might not the very fact of the existence of such a bill tend to bring people together?—I think it is very likely. I think it might make the incumbent more amenable.

I believe that you were yourself for some years the vicar of a country parish in Yorkshire?—For two years.

Now supposing a clergyman of opposite views to your own had been enabled to establish a service in your parish, would you have been favourable to such freedom of action?—One thing to be considered is the interest of the church; another, the interest of the parishioners; another, the interest of the incumbent. I do not pretend to be so free from human frailty as to be able to say that I should not have been annoyed by such a

proceeding, but I do not say that my annoyance would have been reasonable. I think, on the contrary, that very probably it would not have been reasonable. My own private opinion is that the incumbent is made for the parishioners, and not the parishioners for the incumbent; and where the interest of the church and of the parishioners, and the interest of the incumbent clash, I think the interest of the church and the interest of the parishioners ought to outweigh the interest of the incumbent. I should hope, if I had been tolerably sensible, that I should not have had anyone of such entirely opposite views to my own as to call for any interference; but if his views had been contrary to the law, then there should have been a remedy for it.

Here, for this week, we must leave this extraordinary evidence.

LIBERATION WORK.

MR. GORDON IN LEICESTERSHIRE.

The *Leicester Chronicle* reports at length a fourth series of open-air meetings addressed by Mr. Gordon in Leicestershire. Mr. Gordon spoke five nights last week as follows:—

BLABY.—Large meeting on the green, Mr. Thomas Glover presiding. Interruptions from the outset by a knot of respectable people or respectably placed people, and, at the close of a speech in reply by Mr. Amos, of Leicester, and when Mr. Gordon rose again, determined attempt at uproar, which broke up the meeting. Great indignation at this line of conduct.

SAPCOTE.—Again a large meeting, Mr. Voss presiding, and a capital hearing. "Come again!"

CROFT.—Large and hearty, but orderly meeting, Mr. Voss again presiding, and the meeting at length spontaneously carrying a resolution in favour of the society's objects. Friends present, as last night, from several villages round about.

OADBY.—Crowded meeting here in a sort of Workman's Reading Room, to which we retreated in consequence of the rain. Large attendance of young (Church defence) men from Leicester, with Mr. Amos, who subsequently spoke. Mr. Newton, nominated by these same persons, presided, but with great gentlemanliness, and was heartily thanked for his chairmanship. He then proposed thanks to lecturer. More invitations to other villages.

ANSTY.—Large meeting here, though Friday not a very favourable night, and a capital hearing. Mr. James Clarke presided, and hearty votes of thanks.

Our correspondent reports a great growth of interest in the cause generally. Mr. Reed, of London, who had previously followed Mr. Gordon, was not present on these occasions. The Ashby debate breaks down. Getting rather late for open-air evening meetings.

PUBLIC MEETINGS NEXT SEASON.—It has already been announced that Mr. Dale, of Birmingham, and Mr. Guinness Rogers, of London, have kindly offered to attend, during the coming season, eight public meetings, in the most important towns, for the delivery of special addresses on disestablishment. We are now glad to state that the dates of four of these meetings have been already fixed, and that they will be held as follows:—Thursday, Oct. 21, at Bradford; Tuesday, Oct. 26, at Liverpool; Tuesday, Nov. 16, at Leeds; Tuesday, Nov. 23, at Manchester. As there is ample time for preparation, we have no doubt that our friends in these towns will be enabled to do their very best to secure large and influential meetings, and we believe that they will succeed.—*The Liberator.*

HALTWHISTLE.—A public meeting, largely attended and of a very lively character, was held on Thursday evening, at the Primitive Methodist Chapel, Haltwhistle, in favour of the severance of Church and State connection, at which Mr. H. B. S. Thompson, of Newcastle-on-Tyne, was voted to preside. The Chairman having pointed to various laws still on our statute-book, and to frequent action adopted by the clergy, especially in rural districts, and so justified the assertion that religious liberty and freedom of conscience were vexatiously outraged and invaded by the existence and maintenance of a Parliamentary Church, introduced Mr. John Andrew, of Leeds, who delivered a vigorous and convincing lecture on "The Liberation Society: what it has done, what it wants, and what it does not want." At the conclusion of the lecture the Chairman stated that questions strictly relevant to the subjects of the address were invited and would be answered by Mr. Andrew, who afterwards, amid the applause of the meeting, replied to such inquiries as were not obscured by the confused comments of the questioner. Bills, pamphlets, and copies of Mr. Bright's Birmingham speech were largely distributed, and many new members of the Liberation Society registered their names.

CARDINAL MANNING ON RATIONALISM.

On Sunday Cardinal Manning reopened the Church of St. Augustine, Manchester, which has been undergoing repairs and decoration. In the course of a sermon on "Jesus Christ and Him crucified," as the central doctrine of the Catholic faith, he maintained that the Catholic Church was the one universal Church which was to give "faith by hearing" to the world, and in proof that this was the true church he pointed to the confusion, the contention, the contradiction, the wasting, and the perishing of everything separate from that one Church. He begged his hearers to notice how other teachers, having lost their inheritance in its unity and submission to Divine authority, were tossed to and fro with every wind of man's doctrine until at last they were losing the truth of Jesus Christ and Him crucified. Germany, he said, was the country from which the Reformation came. England was the disciple of Germany. How fared it with the teacher, and how fared it with the learner? In Germany there had been three periods or states of Christian belief in the last 300 years. In the beginning of Lutheranism had set itself up as pure and primitive Christianity in opposition to the Catholic faith, so highly dogmatical and doctrinal. It is believed in consubstantiation and in absolution, and in a multitude of other doctrines, which it did not as yet reject. Little by little men found it impossible for beads to hang together without a thread, and having denied the Divine authority upon which all truth rested, having broken the thread upon which all these jewels of Divine truth were strung, having denied the Divine authority of the Church, they began to lose and to reject doctrine after doctrine, and men were criticising these doctrines, denouncing dogmatism as the authority of men, and describing dogma as the imposing upon one man by the authority of another what he is to believe in Divine things. The second period on which they entered was characterised by a state of what was called Pietism. Men began to toss away doctrine. They kept Jesus Christ and Him crucified as the central and only truth. After a time of an interior piety and an excitement of devotion, with less and less of positive belief, there rose up another people called Rationalists. They said, with great justice, "You have rejected dogma, and we reject your emotions and your devotions and your Pietism, which has no other foundation than your feelings. You feel this, but I don't; you believe it, I don't believe it." This was the beginning of the third period of Rationalism, which meant nothing more nor less than that men took their own reason and made it a test of truth, even in revelation—a measure by which the doctrines of Christianity are to be tested, so that what it receives will be received, and what it does not receive will be rejected. Finally, the reason of man was made the source and foundation of everything. That evil of Rationalism prevailed in Germany at this moment. Throughout the whole of what was called the Reformation it had devoured and extinguished Christian faith in the great multitude of the Prussian nation, and the other States in which the Reformation established itself, to so great an extent that we were told that not two per cent. of the population of Berlin ever set their feet in a place of worship. What had happened to the teacher he feared might happen to the learner, and what had begun in Germany might pass over into England, unless men had the humility and the faith to become the disciples of the Divine Teacher. Three hundred years ago, Parliament, by royal authority, set up a religion by law, which was highly doctrinal and highly dogmatic in Episcopacy and the Sacraments, differing from the Catholic Church in as few things as possible, but being torn from the unity of the Christian world and from the authority of the Vicar of Jesus Christ. For a hundred years that dogmatic religion continued. Then came Pietism or Puritanism, an interior religion, resting upon the feelings of the heart. He spoke not disparagingly of that time. He respected the Puritans, because they were in earnest and because they revolted against empty and dead forms—against keeping up the belief in the Sacraments when the grace of the Sacraments was denied, and because they rejected the imitation of the Mass when belief in the Real Presence was denied, and for burning confessionals when belief in absolution had ceased. He respected that thorough resolute temper and spirit of those men, who believed that religion consisted in communion with God and in belief of a Divine Master; but what had followed? We likewise had entered into a period of Rationalism. He did not know to what extent it had spread among the Nonconformists of this country. Some of their own members had assured him that among their youth it was spreading fast by means of German literature. But he did know how far it was spreading in the Church of England, and how it had made the University of Oxford almost its own. On every side there were books, written professedly on Christianity, penetrated through and through with Rationalism, and that by members of the Church of England. A high authority, at least in Manchester, had said the other day the foundation of all reasonable faith seemed to be in danger, and, in illustrating his remark, stated that the Vatican Council had invested the Head of the Church with Divine attributes, and had practically laid it down that the mind of the Church, and not Holy Scripture, was the Word of God. This was Rationalism of the highest order. It was not necessarily a Divine attribute for a man as the head of the Church to be preserved from error, or that he should receive perpetual assistance from the Spirit of Truth according to the promise of God, whereby His Church should never err from that truth delivered to it. This talk about Divine authority came from a purely rationalistic conception of the nature of Christianity. To absolve sin was an act of Divine authority, and yet the Church of England, in the Service for the Visitation of the Sick, said our Lord left power with His Church to forgive sin. Would this authority, on turning to his Book of Prayer, say whether his Church was invested with Divine attributes? And as for the mind of the Church, that certainly was a Scripture—the living intelligence of the whole mystical body of Jesus Christ, on which on the day of Pentecost the Holy Ghost inscribed the whole revelation of God when there was not a particle of the New Testament written.

THE ULTRAMONTANES AND THE FRENCH UNIVERSITY QUESTION.

The columns of the Liberal press continue to teem with articles against the clerical party. It is stated that the new Universities of Paris, Lille, and Toulouse will be ready to open their doors by the 1st of November, and that Angers will follow suit. Universities are spoken of for Rheims, Amiens, St. Quentin, and Besançon in the north-east, and in the south-east four rival towns—Valence, Aix, Marseilles, and Avignon—are urging their claims. A Lyons paper announces that a free university is to be established in that city. "Here," exclaims the organ of M. Gambetta, "we have seven 'jesuiteries,' without counting those to come." *La République Francaise* has article after article directed against the clericals, whose activity and daring have taken their adversaries by surprise.

Some remarks on education made by Mngr. Nardi at the Catholic Congress at Poitiers have attracted much attention in the French press. The following passage furnishes a text to the Republican papers to inveigh against the new educational law:—

We must not confound two things; the liberty or rather the right of teaching the true, the good, and the just, the right which we have gloriously claimed, with a phrase which always gives me a shudder—free education. The expression is dangerous. Properly there is no room to talk of free education; the master is not free to teach all that passes through his head, very possibly anything but a good head, but he ought to teach science and letters not only with a profound knowledge of the subject, and with the appropriate order and method, but also in a spirit of truth, justice, and respect towards the great principles which are the basis of human society. He ought not to be free to stray from the road which is traced for him by religion and morals, nor to pervert that dear youth in which all our hopes lie. No; as there is no liberty to poison rivers or throw stones out of the window, so ought there to be no liberty to mar young intelligences and lead young hearts astray by theories which cannot stand a serious examination. The liberty of doing wrong does not exist.

The secular clergy will not have the upper hand in the free universities which are to be founded almost immediately in Paris, Toulouse, Angers, and Lille. They will be directed by the regular orders. At a meeting of bishops held a few days ago, it was decided to place them under the tutelary charge of St. Ignatius Loyola. The Jesuits enjoy a much greater amount of independence than a priesthood subordinated to the Minister of Public Worship. Hence the almost unanimous decision of the bishops to place the education of French youths in the hands of the Gesu, and to adopt a plan submitted to them by M. Louis Veuillot. A wide-world subscription, on the Peter's pence system, will at once be resorted to. One of the novel features of the plan adopted by the bishops is to establish, in connection with the universities, boards of patronage, whose function it will be to look after and push young graduates. A great number of bourses will be created in order to enable poor but promising lads to become influential soldiers of the Church.

A correspondent of the *Daily News* has the following remarks on the same subject:—"The end the Church pursues is not alone patent to keen observers. It is clear to the simple, since it is proclaimed in the reports of associations, in Catholic congresses, and in the tribune of the National Assembly. The Church now comes forward as the all-conquering foe of the Revolution. The tremendous moral agitation which we witness has no other object than the recovery of ancient and inalienable rights. Attacked resolutely and persistently in front, menaced everywhere, the Revolution sets up a cry of distress, and paints in sombre colours the enterprise directed against those societies of revolutionary basis. Another defender of sacerdotalism boasts of the spread of Ultramontanist doctrines in the army. Priests now, missal in hand, walk beside the standard-bearers at reviews. Soldiers wish to be well with their chaplains. A fervid Catholic heads the State and army. A cuirassier-major has taken up the tradition of the soldier St. Ignatius Loyola. Two military men gloried in the reproach of the Syllabus at Rheims, and nobly trampled that vain thing called human reason under foot. The *République Francaise* denies that there is any clerical tendency worth speaking of in the army. Imperialists so completely entertain this opinion as to cause a pamphlet, headed, '*A bas les Cagots*,' to be circulated in the barracks. Last night I heard a German, who is no mean authority on French affairs, prophesy that a military revolution will spring out of the street riots apprehended by Quartier Latin shopkeepers. Officers resent the meddling of regimental chaplains in what should only concern colonels or majors. They do not mind going to mass with their wives on Sundays, but they are not able to affect on week-days devotional cant. If they will not live in camps like anchorites they will not set up to be saints. Masculine logic does not readily admit of that self-deception which enables women to be dissipated with a good conscience. '*A bas les Cagots*' may become a welcome cry to military ears. Whenever it does, students will not be wanting to utter nor zealots to repress it. Certainly things seem to flow in the direction prophesied by the German."

The first case to be brought before the Public Worship Court will, it is said, be that of St. Peter's, Folkestone, charged with Ritualistic practices.

As yet no purchaser has been found for the Bishop of Winchester's house in St. James's-square. Until this is done the new Bishop of St. Alban's cannot be appointed.

A general meeting of Catholics at Freiburg has strongly protested against the Church policy of the Government, and sent an address of sympathy to the imprisoned Cardinal Ledochowski.

At Southampton, Lord Henry Scott, M.P., and fourteen clergymen of High-Church tendencies have formed a Church Burial Society. One of the attractions is said to be "a model coffin of improved design."

No disturbances took place at Mons yesterday morning, when the train left with the pilgrims for Lourdes. About sixty Germans joined the party, who, before they started, attended a mass, at which the Dean of Mons exhorted them to be cautious and peaceful.

The Court of Appeal of Posen has rejected the appeal of Dr. Foerster, the Prince Bishop of Breslau, and has simply confirmed the decision of the Court of Birnbaum, which condemned the Prince Bishop to a fine of 2,000 marks, or 133 days' imprisonment, for excommunicating Dean Kick, of Kaehme.

THE VICARAGE OF HALIFAX has again been offered by the Premier to the Rev. F. Pigou, vicar of Doncaster, who has accepted it. It is generally supposed that something will be done to render the living a more desirable one.

"S. G. O."—The Rev. Lord Sydney Godolphin Osborne has resigned the living of Bryanstone-cum-Durweston, in Dorset, and the diocese of Salisbury. His lordship was appointed to the living in 1841. Viscount Portman is the patron of the living, and the gross value is 538*l.* per annum, the population being 364. The Bishop of Salisbury has instituted to the living the Rev. W. W. Ware, M.A.

RITUALISM AT THE EAST END.—A "Protestant Defence Association" has been formed "for the maintenance of the Protestant character of the Church of England," and the suppression of the Ritualistic practices carried on at St. Barnabas' Church, Grove-road East. Mr. James Ross, one of the churchwardens, has solicited the co-operation of the inhabitants of the district in opposition to the "Popish practices" at that church.

EPISCOPAL GARMENTS IN A PRESBYTERIAN PULPIT.—On Sunday week the Rev. W. Hutton, of St. Silas' Episcopal Church, Glasgow, preached in the parish church of Crieff, during the absence of the minister, the Rev. Dr. Cunningham. Dr. Hutton wore during the service robes of "blue cloth, trimmed with white fur." A correspondent says, "This is the first time any such vestment has been seen in this pulpit since the Reformation."

MUNICIPAL VISIT TO A BAPTIST CHAPEL.—On Sunday week the Mayor of Salisbury went in state to the Baptist Chapel in Brown-street, of which place of worship he is a member. His worship was accompanied by several members of the Corporation and the town clerk, the procession being headed by the city police. The sermon was on behalf of the funds of a British school, but the incident has caused much horror amongst the old-fashioned Toryism of the city.

IRISH ROMAN CATHOLIC SYNODS.—The prelates of the Irish Roman Catholic Church assembled in National Synod, in obedience to a commission from Rome, at Maynooth College on Tuesday, under the presidency of Cardinal Archbishop Cullen. The proceedings are strictly private, and the subjects discussed will not be known until the conclusion of the labours of the Synod, when as much will be made public as the prelate thinks desirable.

THE VICARAGE OF CLERKENWELL.—The polling for the vicarage of Clerkenwell closed on Wednesday evening at eight o'clock, and the result was shortly afterwards officially announced in the vestry of St. James's Church by Mr. Churchwarden Culver, the numbers being—Rose, 2,066; Holderness, 838. In preaching his first sermon on Sunday as Vicar of Clerkenwell, the Rev. J. H. Rose referred to the recent election, and, while recalling the fact that much bitterness had been shown throughout the contest, expressed a hope that the parish would now become united.

THE WESLEYANS AND STATE GRANTS FOR RELIGIOUS PURPOSES.—After the arrival of the intelligence of the passing of the Clergy Bill, for continuing for seven years the grants from the public revenue to several of the religious bodies of British Guiana, the executive committee of the Liberation Society passed the following resolution:—"The committee, having had under review the proceedings in the Legislature of British Guiana for renewing for seven years the grants to various ecclesiastical bodies in the colony, have observed with much regret that the Wesleyan ministers, assembled in their district meeting, have supported the measure by petitioning for an augmentation of the grant hitherto received by the body to which they belong, and that the addition asked for has been voted. Believing that the Wesleyans of the mother country are opposed to the policy of concurrent endowment, the committee trust that their influence will be exerted to induce their co-religionists in the colonies to abandon a system which necessarily involves injustice, and has proved to be mischievous in its results." A copy of this resolution has been sent to the Secretaries of the Wesleyan Missionary Society.

DISESTABLISHMENT IN INDIA.—The Rev. James Ross, secretary of the Indian Disestablishment Society, has been writing some excellent articles in the *Friend of India* on the question of Church and State. The following extract gives in brief a summary of his position:—"I submit, then (1), that the teaching of religion as a department of Government is beyond the power and functions of Government, because religion is a matter between man and Maker, not between Government and its subjects. (2), It is an unworkable department of Government, because Government can never really know, by any system of inspection, whether it is doing its work properly. (3), The existence of a Department of religion is *unjust*, becauses it teaches a religion the truth of which Government does not and cannot infallibly certify; and is supported by money taken from people who believe that religion to be false, and which can never be shown to secure the results which Government aims at securing. It is a Department which is *unnecessary*, because the people who want religious teaching will always have motive enough to enable them to secure it, and those who don't want it are not likely to take it because it is offered by Government." We subscribe to every word of the above.—*Hindoo Patriot* (*Native Organ*).

THE BONN CONFERENCE.—Canon Liddon writes as follows to the *Spectator* respecting some statements which have been made about the proceedings of the recent conference at Bonn:—"Pray forgive me for saying that you are under a strange misapprehension when you state that 'the exclusion of the *filioque* from the creed' was 'granted by Dr. Döllinger and Canon Liddon' at the recent conference. What the conference did may be stated as follows:—It admitted, as Bishop Pearson has already admitted, that the *filioque* had been inserted in an Œcumenical Creed by an inadequate authority, and therefore irregularly. It formulated certain propositions which might serve to show that when Latins accept and the Easterns reject the *filioque* they do not differ, as has been too generally supposed; since the Latins reject any assertion of two principles or causes in the Godhead, and the Easterns admit a *μεσιτεία* of the Son, in the eternal procession of the Holy Spirit from the Father. Whatever may have been the hopes or fears of individual members of the conference, no proposition was brought forward this year respecting the exclusion of the *filioque* from the creed of the Western Church. Speaking for myself, I trust that no such proposition will be proposed hereafter. For although the *filioque* has never been affirmed by any Œcumenical Council, it results by necessary inference from the language of Holy Scripture, and it expresses a revealed truth of the Divine Nature. To exclude it from the Western Creed would, I fear, do a great deal more than correct an ecclesiastical irregularity; it would too probably create a popular impression that to attribute to the Son any part in the eternal procession of the Holy Ghost from the Father is not in accordance with God's revealed truth. Of instructions addressed by the Holy Synod to its delegates at the conference we English heard nothing. If they were really given they would only have affected a minority of the representatives of the Eastern Church. And of the subjects which you mention I do not remember that any was discussed either in the committees or public meetings of the conference—if we accept the question raised parenthetically by Dr. Overbeck about the Seventh Council. If these questions do emerge hereafter, I am sanguine enough to hope that they will be found to present less serious difficulties than you would appear to anticipate."

REVISION OF THE ENGLISH BIBLE.—The New York *Independent* states that the Americans who are co-operating with the revisers of the English Bible have claimed to act as members instead of mere advisers:—"It is very clear that the English *non possumus*, without some additional action, must have a paralysing effect upon the zeal of high-minded Americans, with their keen sense of independence, which they inherited from their British ancestors. Dr. Schaff, therefore, appeared before the New Testament Company (the Lord Bishop of Gloucester and Bristol in the chair) in the Jerusalem Chamber, June 15, and before the Old Testament Company (the Lord Bishop of Winchester in the chair) in the Chapter Library, Winchester, July 8, and again before the New Testament Company, July 17. He also visited Cambridge and Oxford to confer with the syndics and delegates of the University presses who hold the exclusive copyright of publishing the proposed revision, in consideration of their paying all the expenses of the English companies. He has the satisfaction that his plea was not in vain, and prevented a possible rupture or suspension of co-operation. He claimed for his American brethren a just and equitable (not an equal) share in the authorship and ownership of the joint revision as a matter of right, a matter of honour, and as a matter of interest to both parties. The Americans, he said, have the same ownership and interest in the common Bible and its revision. They could not and would not occupy a subordinate and humiliating position, any more than Englishmen would do if the case were reversed and the revision movement had begun in America. Moreover, without claim to authorship the Americans could secure no copyright, and without copyright they could get no respectable publisher; and, in the absence of an international copyright, the Oxford and Cambridge edition of the revised Scriptures would be exposed to literary piracy and ruinous competition, unless they enabled the American Committee to protect them as well as themselves in their country. This last argument has great weight with the University presses, and was duly urged upon them. Dr. Schaff proposed one of three modes of adjustment, which he trusted would be satisfactory to both parties:—(1) Adoption of some members of the American committee into English companies, and of the English companies into the American committee, which would make the two committees (or four companies) one corporation in law; (2) appointment of a conference committee, at the close of the work, with power to adjust the remaining differences agreeably to the constitution of the British committee; (3) independent co-operation, as heretofore, with simultaneous publication of two editions of the common revision—one for England and one for the United States—each representing the national peculiarities of diction and spelling and such minor differences as it might be found impossible or undesirable to remove. The addresses of Dr. Schaff were followed in both companies by thorough discussions and private conferences, and had the desired effect. It was felt by every member that something must be done to satisfy the just demand of the Americans, and to encourage them in their self-denying labours, the value of which is more and more appreciated by the English companies. The New Testament Company at first favoured the third proposal of the American representative; but the Old Testament Company preferred the first, and the New Testament Company, at their last meeting in July, acceded to it on some conditions, mostly of a legal character. The representatives of the University presses, as far as they have expressed an opinion individually, are disposed to sanction this proposal; but it cannot be done officially until their next regular meeting in October. This vexed question of the legal *status* of the American committee is in a fair and sure way of satisfactory settlement, and when this is done there can be no doubt that the two committees will harmoniously co-operate till the Anglo-American Revision of the Scriptures is completed and introduced into the Churches on both sides of the Atlantic."

Religious and Denominational News.

The autumnal meeting of the Baptist Union will be held at Plymouth the first week in October.

The United Presbyterian Church has sent its first female missionary to China in the person of Miss Mary E. Galbraith, of Barnet, Vermont.

The Rev. Dr. Cairns, of Berwick, has reluctantly resigned his pastoral charge in order to comply with the wishes of the United Presbyterian Synod to devote himself entirely to the more extended duties of the Theological Hall.

The Rev. Newman Hall's health having broken down, his physician has peremptorily ordered him to give up public labours for the present, and in the meantime take up his residence in Switzerland.

The Committee of the Baptist Missionary Society have accepted the services of Dr. William Carey as a medical missionary in India, and of Mr. Gammon, of the Pastors' College, Metropolitan Tabernacle, for the work in Turk's Island.

The Council of Montgomery University have conferred the honorary degree of D.D. upon the Rev. Thain J. Davidson, of the Presbyterian Church, Colebrooke-row. Dr. Davidson was moderator of the English Presbyterian Synod in 1872-73, and is well known in connection with evangelistic work in the metropolis.

We record with regret the decease of the Rev. Dr. John Prichard, Baptist minister of Llangollen, which took place yesterday morning at one o'clock. The deceased, who had reached his eightieth year, was educated at Abergavenny College, ordained at Llangollen in 1823, and remained there the whole of his life, which was a most active one. He was a warm and consistent worker in behalf of temperance, education, and religious equality, and was the founder, and for many years the theological tutor, of the Baptist College of Llangollen.

ST. ASAPH CATHEDRAL, which has been restored by Sir Gilbert Scott at an outlay of 10,000*l.*, was reopened on Thursday. The Bishops of Bangor, St. Asaph, Chester, and Rochester took part in the services. The Bishop of Rochester preached in the morning; and the Vicar of Carnarvon was the Welsh preacher. Mr. Gladstone was amongst the congregation.

THORNTON HEATH CONGREGATIONAL CHURCH.—The Rev. W. J. Jupp, who has been for the past two years assistant pastor to the Rev. D. Hewitt, of Exeter, has accepted the unanimous invitation of the church and congregation as Thornton Heath, Croydon, and will commence his ministry there on Sunday, Sept. 19.

NEWPORT, ISLE OF WIGHT.—More than two hundred of the friends of the congregation and Sunday-school at Node-hill, Newport, Isle of Wight, celebrated last Tuesday week the recent settlement of the Rev. B. Crowther as their pastor, by an excursion to Sandown. The weather was all that could be desired, and afforded great enjoyment. Tea was provided at five o'clock in a large school-room, which was crowded, some local friends joining the party.

SOUTHEND.—The anniversary of the Congregational Church here recently took place, and was very successful. Since last year the church has undergone repairs and decorating. An excellent organ has been built by Messrs. Maley and Young, of London. A public meeting was held in the church after a social tea; and during the day a sale of useful and fancy articles, chiefly of needle-

work by the young people of the congregation, was held at the British Schoolrooms. The proceeds of the whole were very helpful and encouraging.

STEAMER FOR THE CAMEROONS MISSION.—A small iron steamboat, which is practically the gift of Thos. Coats, Esq., of Paisley, has been built at Glasgow specially for the service of Mr. Alfred Saker, the devoted Baptist missionary at the Cameroons on the West Coast of Africa. Mr. Coats has named her after Mrs. Saker, the missionary's worthy helpmeet. The vessel is forty-one feet long by nine feet in beam. She steams about six and a-half miles an hour, and draws only two feet four inches of water. She is thoroughly supplied with all requisites, having fresh-water tanks, cooking apparatus, donkey-engine, steam-saw for cutting firewood, &c. Her cabin, which can be separated into two divisions, contains sleeping accommodation for at least four persons, and for the size of the vessel is wonderful roomy and comfortable. The owners of the new steamship, the Gambia, the African Steamship Company, have generously agreed to take her out free. The Gambia sailed from the Clyde on the 15th of August, and is due at Fernando Po. By this means Mr. Saker will be able to proceed up the river, in place of having to walk over the mountains, to reach the inland tribes.

THE JUBILEE SINGERS AT CARISBROOKE CASTLE.—Perhaps one of the most interesting and popular events connected with the above picturesque spot was the visit of the famed Jubilee Singers on the 25th ult. The committee of the St. James's-street Congregational Church, Newport, Isle of Wight, were holding a bazaar on that day in aid of the "Binney Memorial Schools," and had been fortunate enough to arrange with the Jubilee Singers to visit the castle on the same occasion. The result was an immense concourse of persons from every part of the island, and from Southampton and Portsmouth as well. The Jubilee Singers sang frequently to the delighted thousands; the ladies at the stalls did a considerable business; the weather was charming; and altogether it was a day of delight long to be remembered with thankful pleasure. The schools, which it is proposed to erect in memory of the late Dr. Binney's pastorate in Newport, will be commenced as soon as a sufficient amount has been collected to justify the committee in so doing. The estimated cost is 2,000*l*.

THE UNITED PRESBYTERIAN CHURCH OF SCOTLAND.—At last meeting of the Synod of this Church a new and increased scale of fees for their preachers or probationers was adopted, and this new scale was ordered to come into operation on Jan. 1 next. The following is the finding:—"That the scale of fees shall be £1 when the stipend is £100 or under, with an increase of 1s. for each additional £10 of stipend, the remuneration in all cases being exclusive of the preachers' board for a week." The preachers will after January next be paid as under. In churches or stations where

	Fees.
£150 of stipend is paid	£1 5
250 " "	1 15
400 " "	2 10
500 " "	3 0
600 " "	3 10
700 " "	4 0
800 " "	4 10
900 " "	5 0

In all cases the preacher to pay his own travelling expenses. The regular preachers number about forty, and their services are in constant demand every Lord's Day.

THE LATE REV. CHARLES G. FINNEY.—Charles G. Finney, who was for many years president of the Oberlin College, Ohio, died suddenly yesterday of heart-disease at his late residence in Oberlin. He was apparently in good health up to the time of his death. This venerable man, who was once widely known, was born in Warren, Conn., August 29, 1792. In early life he studied law in Jefferson county, New York, but gave up that pursuit to join the ministry of the Congregational Church, in which he was ordained in 1822. In 1824 he began missionary labours as a revivalist, and by his wonderful powers as a preacher he effected great good. In 1835 he accepted a professorship at Oberlin College, and in 1836 became pastor of the First Congregational Church in that town. While at Oberlin he published several popular works, the most important of which was "Lectures on Revivals of Religion," upwards of 12,000 copies of which were sold in this country alone. Mr. Finney continued to preach as a revivalist while holding his pastorate, and in 1848 he extended his labours to England, where he remained three years, effecting many conversions. In 1852 he became president of Oberlin College, and held that position until 1866. Mr. Finney held advanced opinions on political and social questions, being in his time a resolute abolitionist and advocate of temperance. He was well grounded in theology, and delivered a series of lectures on that subject. During his revival labours he obtained the popular title of "Elder" Finney, and excepting Cartwright, there was probably no one of whom more odd and entertaining stories were told.—*Philadelphia Evening Telegraph.*

THE LATE COMMODORE GOODENOUGH AND MISSIONS.—The following is an extract from a letter written by the Rev. J. Jones, the agent of the London Missionary Society on the island of Maré, otherwise called Neugone, one of the Loyalty group, and bears date June 4, 1875:—"I have lately visited all the stations round the island, thirteen in number, and examined fourteen schools. During this visit H.B.M.'s ship Pearl, Commodore Goodenough, called on her way from Fiji to Sydney. The commodore came to see me and my station because he had heard such a wonderful account of me and my work. When he arrived Mrs. Jones and myself were both from home on the other side of the island. They looked over the chapel and went into our house, and four of them walked across the island in search of me, sending the steamer round. When they reached Guama they found Mrs. Jones only, as I had gone on to other stations for the purpose of examining their schools. He was very sorry not to see me, and told Mrs. Jones that he had heard in the Fijis that I could do everything, and that he had already seen a good deal of my handiwork. Hoping to catch me in the next bay, he put in a boat from the steamer, but I had left about a quarter of an hour for the next station, and the commodore and his party were in time to eat the remains of my native dinner, which I had just left. I saw the steamer as I rode away, but as I had a long journey over a bad road to go before night, and thinking the vessel was a French steamer, I held on my way. Here is a copy of a note left for me in pencil:—'May 12th.—My dear Sir,—I have put in here for the pleasure of seeing you and your mission—on our way to Sydney—and am sorry to miss you. It is a real pleasure to be met by the happy, pleasant faces of your people after our New-Hebridean experience.—Yours very truly, JAMES G. GOODENOUGH, Commodore.'"

NORTH WALES BAPTIST COLLEGE, LLANGOLLEN.—The annual meeting of this institution has been held. The Rev. H. Jones, D.D., read the committee's report, which stated that five of the students, whose term expired at the last anniversary, had entered upon their work as pastors of churches. Six applicants received on trial since the last annual meeting have been fully admitted, and there are seventeen candidates waiting for admission to the institution; but it is not in the power of the committee to admit half that number this year unless the income of the college be augmented. The growing number of our applicants ought to move the churches to increasing liberality. Four of the students are now leaving the institution, having completed their term of three years. Messrs. William Rees and R. C. Roberts are applying for a fourth year, with the cordial recommendation of the tutors. The proposed amalgamation of the Welsh colleges has engaged the earnest attention of the committee during the year, and the following resolution had been agreed to:—"That this committee desires to express its sympathy with the efforts now being made to render ministerial education in the Baptist denomination in Wales more efficient. At the same time, it is the unanimous and decided opinion of the committee that any arrangement that should disturb the college in North Wales at the present time would seriously impede the progress of the denomination in this portion of the Principality. It wishes to impress strongly upon the mind of the College Amalgamation Committee, that the future of the Baptists in North Wales is very much involved in the future of the college. The institution has cost the denomination in the six counties of North Wales much labour and self-denial. They have expected much from it, and now that they are beginning substantially to reap the benefits they had anticipated, it would be a sad disappointment to them if this college were included in the proposed amalgamation." As one of the great ends in view in establishing this college was confessedly to meet the growing claims of North Wales, and to propagate our distinctive principles therein, your committee felt naturally reluctant to acquiesce in any scheme that involved the ignoring of that object. The Baptist cause in North Wales is comparatively young. At the time of the establishment of this college, there were forty churches in North Wales alone without pastors; by this time about twenty of our students have settled in the northern part of the Principality; and several new churches have been formed and new causes started, and that, in a great measure, by the help afforded, either directly or indirectly, through the college. It supplies different churches, both Welsh and English, from Shrewsbury to Carnarvonshire, and from Liverpool to Cardiganshire; and much good is being thus done to churches unable to support pastors of their own. Having long been convinced of the need of a theological institution for North Wales and of its importance to the denomination, the associations of North Wales at last took the matter up in earnest, and in 1862 started this institution, and, during the first years of its existence, carried it on by their own exclusive support, with the exception of two or three contributions from South Wales, and those of the Welsh churches in England, together with the subscriptions of a few generous friends in England and Scotland. Subsequently, a report of the work of the session was given by the tutors, which gave general satisfaction. The reports of the examiners, which were read at the meeting, showed that excellent work had been done during the session. Eight new candidates were admitted to enter the institution in September, making the number of students twenty. In the evening the Welsh sermon to the students was preached by the Rev. R. A. Jones, of Swansea.

ENGLISH CONGREGATIONAL CHURCHES IN WALES.—The annual meeting of the Society for establishing English Congregational Churches in South Wales and Monmouthshire was held on Tuesday evening in Park Congregational Church, Llanelly. Mr. E. Phillips, of Machen, the chairman of the society, presided. There were also on the platform Dr. Rees, of Swansea; the Rev. S. Kennedy, of Keighley, Yorkshire; and the Rev. W. E. Jones, of Morriston. Among the ministers present we noticed Mr. Johns, Capel Als; Mr. Lewis, Dock; Mr. Davies, Siloah; and Mr. Thomas, Bryn. At the commencement of the meeting a hymn was sung and prayer was offered up by Dr. Rees. The Rev. B. Williams, Swansea, read the report of the committee, which was a full, lucid, and very interesting document, and in the absence of Mr. T. Williams, J.P., of Goitre, Merthyr, the treasurer, read the financial statement, which showed that the total receipts during the year had been upwards of 900*l*., more than 300*l*. of which had been collected in England through the untiring exertions of the Rev. S. Kennedy, late of Newport, Mon. Mr. Williams said he hoped the churches would help not only with their prayers but also with their means. The committee could not report the establishment of churches this year on account of the great struggle between capital and labour, but he hoped that as the struggle had ended new churches would arise. The Chairman apologised for Professor Morgan's absence, and moved the first resolution as follows:—

That the report now read be adopted, printed, and circulated; and that the names read constitute the committee for the ensuing year, with power to add to their number.

Mr. Kennedy, in seconding the resolution, made some observations on the benefit of giving help to one another. He thought the work they were engaged in was one which would commend itself to every church. There was one defect in the report, namely, that no fresh undertakings were mentioned in it. Now there were two that he knew of. One was of a church not a hundred miles away which helped a weaker one. There was yet another instance. Dr. Rees, in common with his church, helped a congregation to erect an English church; they took a suitable spot for the site, rented it, found a pastor, and gave him a salary of 120*l*. He thought that was a worthy undertaking indeed. In the course of his remarks Mr. Kennedy stated that they did not want Moody and Sankey down here to cause a revival amongst the people; earnest prayer would have quite as efficacious a result. Dr. Rees spoke briefly in Welsh and English, and proposed the following resolution, which was seconded by the Rev. W. E. Jones, of Morriston:—

That having regard to the constantly-increasing number of the English-speaking population in South Wales and Monmouthshire, this meeting cordially commends the Society for establishing English Congregational interests to the hearty sympathy and support of all the friends of evangelical religion.

The Rev. T. L. Jones, of Machen, after a few words in Welsh on the benefit accruing from a society like theirs, moved, and the Rev. Thomas Davies, of Llanelly, seconded the concluding resolution:—

That the cordial thanks of this meeting, and all the friends of the society, be presented to E. Phillips, Esq., for his services as chairman; to T. Williams, Esq., J.P., for his services as treasurer; to the Rev. B. Williams for his services as secretary; and to D. E. Williams, Esq., J.P., and Mr. John Roberts, for their services as auditors.

The resolutions were unanimously passed. We may add that during the course of some excellent speaking, kindly references were made to the late Rev. D. Rees, of Capel Als, and the late Mr. Joseph Maybery, of Llanelly, both of whom took a warm interest in the establishment of English churches in the Principality. A collection was made at the close, and a substantial sum realised. Mr. Kennedy then pronounced the benediction, and the meeting dispersed.—*South Wales Press.*

DR. BARNARDO ON THE MISSION WORK AMONG THE OUTCASTS OF LONDON.—Last week a Christian Conference was held at Perth, and the meetings in the City Hall were much crowded by persons from all parts of the country. Mr. Brownlow North presided, and was accompanied to the platform by the Rev. Dr. Moody Stuart, the Earl of Kintore, the Hon. Keith Falconer, Rev. Dr. Hutton, Glasgow; Rev. Mr. Sharp, Hampstead; Mr. Thomas Stone, the late chairman of Mr. Moody's committee in London; Mr. James Balfour, of Pilrig, W.S.; Mr. W. Ferguson, of Kinmundy; Mr. W. Graham, ex-M.P., for Glasgow; Mr. W. A. Macdonald, of Burnfoot; Mr. James Paton, Tillicoultry; Major Cole, Chicago; Captain Hull, Exmouth; Mr. Mudie, Montrose; Rev. Dr W. P. Mackay, Hull; Rev. Mr. Macnab, Silcoats; Rev. James Robertson, Newington U.P. Church, Edinburgh; Rev. William Glendinning, Edinburgh; Rev. Mr. Scott-Moncrieff, Edinburgh. There was a series of devotional exercises, and addresses were delivered on various subjects such as "The Bible; what it is, and how to use it." "The Family," "The necessity of the spirit in awakening and converting the Soul." At one of the meetings Dr. Barnardo gave an address on his work in London. At the outset he said he supposed that all those at the meeting had received blessing from the late revival movement which had swept over every portion of the kingdom, but he wished to speak of a class that was so far out of the way that they received no blessing—the real destitute and outcast children of our great cities. It was a fact, patent to all in most large cities, whether provincial or otherwise, a large number of children were to be found who might be called very appropriately Arab or gutter children, for that expressed their social condition. These children were without a home and without parental control, and cut off from the influences which surrounded other children. In London, especially, within a few hundred yards of the lordly mansions of the West-end were to be found narrow streets crowded with the extreme poor, and frequented by poor outcast children.

Where did they come from? and how was it that they reached the condition in which they became the subjects of the special sympathy of the people? He did not think he could answer that fully, but he maintained that large numbers of them came from our parochial institutions. It was an attested fact that 300,000 children under the age of fifteen were at the present time in the various parochial institutions of the country, and it was easy to be understood how large numbers of them escaped before their training was completed. They escaped whenever they could, and found their way to the back streets of large cities; and then thousands of children were deserted by their mothers, but this principally obtained where the children were illegitimate. Every year a great number of the parents of the poorer classes turned out their children at a certain age to gain a living for themselves, and he could quote numberless cases in which these children had left their homes on account of the ill-treatment they received. Further, the children of criminals and those who were undergoing imprisonment tended greatly to swell the ranks of the outcasts. As an ascertained fact, he would mention that seven out of ten boys and girls came upon the streets as the results of intemperance on the part of the parents. No fewer than 10,258 juveniles were in prison, and 6,607 were known to the police, so that there existed 16,865 children who belong to the criminal class. These children were reached, in a measure, by the Home with which he was connected. At all hours of the day and night, but especially after midnight, the children were sought for, and, in company with suitable persons, he had gone to the lowest haunts and the most unpleasant and unwholesome places in London seeking for them. In courts and alleys, in the market-places, down by the water-side, and on barges, these poor children were found. The outcasts' home was doing a good work in London; they had two large homes built for them, and they were attempting to build cottages, each one to contain twenty girls, and each one to be cared for by a mother, who would be a mother in truth to the little ones, and there the family life would be reproduced, and training given and carried on. This village would contain some thirty cottages, and sixteen of them had been already provided. They had 330 boys and girls under their charge at present, and about 700 or 800 had passed through their hands. They had a greater demand for the rescued boys and girls than they could supply. The wonder was that the Christian Church had not awakened to the fact that these children cost very little. Every convict and boy in the prison cost the kingdom 80*l.* per annum, whereas these little ones could be maintained at a cost of 15*l.* The Home had tried to reach these poor ones and save them from misery and earthly and temporal distress, but the great scheme shining brightly, from which they would never turn aside, was to bring the children under the sound of the Gospel. Next year the Home hoped to have a training-ship of their own to which to send the children, but that would cost 7,000*l.* or 8,000*l.* He concluded by asking the meeting for their prayers.

Correspondence.

THE NATIONAL AGRICULTURAL LABOURERS' UNION.

To the Editor of the Nonconformist.

SIR,—Will you please allow me a few lines in answer to Mr. A. Clayden, and in defence of the National Agricultural Labourers' Union and Mr. Joseph Arch? Mr. A. Clayden says, "There is no longer a case for the English agricultural labourers, the real work of their union is done." I say No, scarcely begun. I hope Mr. Joseph Arch, and his friends the delegates of the National Agricultural Labourers' Union, will keep agitating every village until clerical supremacy is thoroughly abolished, until we have board schools in every village, until our endowed schools are in the hands of the people, until the vote is given to the agricultural labourer the same as to the mechanics in towns, until women labour in fields is done away with, until the English labourer is better housed, until we can have a simpler and less expensive way for the conveyance of small plots of land, until the present unsatisfactory law of primogeniture and entail is very much modified or abolished.

I could enlarge, and say there are a great many more abuses yet to be abolished, but time forbids me. I am not a great writer; in fact, I think this is the first time I have ever written to your paper. I may add I write as poor-law guardian, as way-warden, as the largest employer of labour in this parish. If Mr. A. Clayden will come and live in this village as a political Nonconformist he will soon witness some of the sweetnesses of human kindness from clerical supremacy.

From yours, &c.,
AN AGITATOR.

Kibworth, September 4, 1875.

To the Editor of the Nonconformist.

SIR,—Your correspondent Arthur Clayden's letter, with reference to the "crisis" in the National Agricultural Labourers' Union, is not at all calculated to give any truthful idea of our position; it is an exemplification of the too common evil of our day, of people writing upon matters with which they have no acquaintance, and regarding which they know nothing.

The "crisis," whatever that term may imply, is certainly not "purely an affair" of the "hangers on of the Union," inasmuch as the "hangers on"—those now connected with the Union—are in accord; and the disturbance rests entirely with, and is solely caused by the rejected ones, to which origin, indeed, may be traced even the letter signed "Arthur Clayden."

The numerous imputations of unworthy motives, such as "something for paid officials to live upon," and the well-known rhyme—

"Satan finds some mischief still," &c., &c.

—which could have been applied, with truth, much more widely, are not such as we could expect to originate in a pure mind; indeed, rumour has it that the relationship of Mr. Clayden to the Canadian Emigration Depot did not render him the substantial benefits he had anticipated.

We had never thought of consulting Mr. Clayden as to the future or the present of the union, nor can we understand from whence he gains his information on the condition of the labourer, or what entitles him to his expression of opinion. If the "frothy, inflammable, and one-sided" delegates have picked up and effectually elevated the labourers from the condition which was so graphically described by the pen of Mr. Clayden in the earlier history of the movement, we think they are justly deserving a more liberal consideration than that afforded by your correspondent. The abuse of the *Labourers' Union Chronicle*, even, has not in character excelled the above; indeed, it is simple repetition of it.

Nor can we see that our work is yet completed, as there are many gentlemen of high reputation—amongst others, one whose character is too brilliant to be benefited by the fulsome praise of A. C.,—Mr. Samuel Morley, M.P.—who evidently, from the support they render us, do not agree with the suggestion. Moreover, if Mr. Clayden considers that the union is now effete, and merely an hospital for "hangers-on," why does he wish he "could feel sanguine as to Mr. Morley's success" in that gentleman's attempt to restore peace and confidence in the movement? I am sorry that Mr. Clayden has not formed the acquaintance of Mr. Morley; nevertheless, there may be some wise provision in the fact.

Mr. Editor, one scarcely knows how to reply to such base and unfounded insinuations of the meanest type, as those contained in the letter of Arthur Clayden. Has anything come within the observation of Mr. Clayden, which entitles him, a professed friend, to use them? We have had, with few exceptions, a band of noble, honest, fervent, industrious labourers, taken almost haphazard from their rough labour, and hard fare, who have gone in the face of all weathers, and abuse and insult and battery; who have effected, or have laid the foundation of, a radical reform, social, moral, and political; and, indeed, called into existence an institution of men who were previously a nonentity. There are now remaining many thousands of men who are living, or existing, upon 12*s.* and 13*s.* per week; can these be other than paupers? They have not the means of independence, and until, by their own labours, they are enabled to secure good and sufficient food for themselves and families, a decent home, make provision against sickness, and the necessities of old age, we do not feel justified in withdrawing the assistance which has secured the advantages already gained, and which is competent to do the rest. It is true that there is free emigration to the colonies. The union has endeavoured to guide men thither; but without the life infused through its medium, there would be few to avail themselves of the provision. It is also true that "there is a political grievance or two." Who shall educate them to realise the grievance, and adopt the remedy? The "indifference of the peasant voters at the last election," to which Mr. Clayden so sneeringly alludes, is certainly no argument for quietude and suspension of our labours. We must awaken and educate them to a sense of the degradation and evils of ignorance and apathy. As to Mr. Clayden's views on village delegate meetings, I trust he will be able to leave those decisions to others in connection with us and ourselves, who, we are bold to say, can judge of the position with at least as much candour and upon far more information than it is within his province to possess.

Yours obediently,
HENRY TAYLOR,
General Secretary, National Agricultural Labourers' Union.

Leamington, Sept. 4.

To the Editor of the Nonconformist.

SIR,—I think your correspondent, Mr. Arthur Clayden, writes from insufficient data when he says that "there is no longer a case for the English agricultural labourers," that "the real work of their union is done," and that "the world has all at once found out the value of genuine field-workers, and they are everywhere at a premium." That the union has raised farm wages from 2*s.* to 3*s.* a week Mr. Clayden is probably aware, but he surely cannot know that in Wilts and Dorset, in spite of this rise, men are earning considerably less than the "thirteen shillings a week," which he calls "a modest demand." I have before me the agreements for a year's service as under-carters of three young men from eighteen to twenty-one years old signed by a farmer in the neighbourhood of Salisbury. They bind the men to serve from Michaelmas, 1874, to Michaelmas, 1875, at wages varying from 9*s.* 6*d.* to 10*s.* 6*d.* a week, with 40*s.*—in one case 50*s.*—extra money at the end of the year. One of these carters, unfortunately a married man, has received 9*s.* 6*d.* a week up to Lady Day, 1875, and 10*s.* a week since, and to his agreement are added the words, "and if the men do rise to 13*s.* per week, will advance 1*s.* per week, and not unless." Ordinary weekly labour has, however, remained at 11*s.* and 12*s.* a week in the interval. Another of these men, aged twenty-one, and full-grown, has worked for 10*s.* a week up to Lady Day, and 10*s.* 6*d.* since, with the addition of a lodging over the stable, and a promise of 50*s.* at Michaelmas. In Dorchester, last Valentine's Day, I met an elderly but hale man, who had hired himself out for a year at 9*s.* a week and a cottage, and for this wage he allowed the farmer to transport him with his wife and family to the other end of the county. Yet I know from the lips of the men themselves that within the last two years wages have risen 2*s.* per week in the particular part of Wiltshire of which I am speaking, and in Dorset villages, where the union has taken root, wages have risen from 2*s.* to 3*s.* a week.

If my figures are correct, "genuine field-workers" are not "at a premium" in Dorset or Wilts, nor has "the common enemy gaunt want," wholly "disappeared."

Nor is emigration the cure-all that Mr. Clayden imagines it to be. The men are hard to move in spite of most encouraging letters from New Zealand, Queensland, South Australia, and Canada. In a letter from Toronto, dated last month, the farmers are described as outbidding each other at the immigrant sheds like buyers at an auction; yet the emigration returns from the port of Liverpool are steadily falling off.

From all this I argue—taking the case as one of wages only—that agricultural unions are still needed to maintain the rise already gained; to supplement it till such a thing as 10*s.* a week for the labour of an adult farm-servant shall be unknown in England; and—a task for which unions can be dispensed with least of all—to promote emigration.

Yours truly,
HENRY F. COX.

Shortlands, September 2, 1875.

A CLERGYMAN ON ESTABLISHMENT.

IV.

To the Editor of the Nonconformist.

SIR,—Since writing my last a couple of sermons by a country rector have fallen into my hands strenuously deprecating the very idea of Disestablishment. I have studied these sermons expecting to find some strong reasons that might tend to modify, if not to check, the rapid development of my views. I have been disappointed. It is *toujours perdrix*—the Jewish Polity *ad nauseam*. The argument from that source, however, I have already disposed of.

Next, prophecy is appealed to as "graphically portraying in its glorious predictions that it is 'righteousness that exalteth a nation but that sin is a reproach to any people,'" which, by the way, is not a prediction, but a plain statement of a fact, and one which every Dissenter would most heartily endorse. Then, still appealing to prophecy, the author goes on to say:—

In these heart-stirring predictions of the advent of the Prince of Peace into a sorrowful world, *to establish in the hearts of men* His righteous kingdom, we discover one remarkable characteristic of Gospel days of light and liberty—namely, the national recognition of Christ's rule, and the hallowed alliance between the kingdoms of this world and the Church of the living God. In the Second Psalm, which speaks of the sorrows and triumphs of Jesus and of the *final* establishment of His Kingdom—("Ask of Me," saith the Father to the Son, "and I will give Thee the heathen for Thine inheritance")—kings are *exhorted* to accept Christ's rule and prosper. And in the second chapter of Isaiah it is said that—"Kings shall shut their mouths at Him, for He shall sprinkle many nations"—*i.e.*, Kings shall worship Him in silent adoration, and the nations shall be sprinkled with the blood of the propitiation, and shall acknowledge Jesus to be both Lord and Christ. And again we are assured that "Kings shall be the nursing-fathers and Queens the nursing-mothers" of His adoring Church.

How much better and wiser it would be for men who cannot reason more logically not to write at all! Is it possible that any man can really believe that he discovers, in the predictions referred to, Divine sanction for what is called "the remarkable characteristic of Gospel days of light and liberty, namely, the national recognition of Christ's rule and the hallowed alliance between the kingdoms of this world and the Church of the living God"? Can any Protestant really believe that the national establishment of Christianity, no matter under what form, is an essential link in the chain, at one end of which is the "*establishment of Christ's righteous kingdom in the hearts of men*," and at the other "*the final establishment of His kingdom*"? How can any one, even the most blindly prejudiced, see in the Second Psalm anything more than a simple prophecy of the final triumph of the Son of God, in spite of the raging of the heathen and the vain imaginations of the Jewish people, and an exhortation to kings and rulers to be wise in view of this certain final triumph? No doubt kings and rulers of the earth

would show their wisdom in "kissing the Son," and "putting their trust in Him." And no doubt, whenever any ruler or king is led to do this, he must, for the very nature of the new spiritual life awakened in him, become, both in his public and private capacity, a nursing father of Christ's Church; just as every individual Christian, who is truly such, finds himself impelled by the energy of his new life, so far as it is in a healthy state, to labour for the cause of the Redeemer. But what has this to do with the establishment of any one form of Christianity?

Again, what connection is there between the national establishment of Popery, for instance—for the argument is as good for the Papist as for the Protestant—and Christ's "sprinkling" the nation wherein such Establishment exists? Nay, can it be said of Protestant England herself, with even the remotest regard for the truth, that she, as a nation, has been "sprinkled with the bloody propitiation," simply by virtue of having had established, under sanction of her laws, a form of Christianity—the essence of which some affirm to be that it is Protestant and Scriptural; others that it is comprehensive, sheltering equally the excess and the defect in matters of faith—in other words, superstition and scepticism; others, again, that it is Episcopal and Anglo-Catholic?

I would further ask, does the Establishment of some form of Christianity, no matter what, in a nation constitute the rulers of that nation nursing fathers and nursing mothers of the Church of Christ—Henry VIII., Philip II., Louis XIV., George IV., Isabella II., to wit?

And yet one more question strikes me—What is the exact meaning of the high-sounding phrase, "the hallowed alliance between the kingdoms of this world and the Church of the living God"? Is it intended to cover all cases wherein the Church and State have been in union from the days of Constantine to the present hour? Then, on that supposition, the Papacy has been all along the ages "the Church of the living God," or at any rate, the main portion of that Church; and by the same token, the crusaders against the Albigenses, the *Auto da Fe's* of that diabolical bigot, Philip II., the brutal persecutions of the bloody Alva, and the Dragonnades of France, culminating in the hellish massacre of St. Bartholomew, were all *hallowed* doings. Or is it intended to embrace only instances wherein the Church and State have been united since the Reformation? Then, in this case, the Church of England, so called, has been alone the "Church of the living God" in this country; and then also the doings of the Star Chamber and the High Commission Court, and Laud's sacerdotalism, and the ecclesiastical violence that harbingered the Commonwealth; and the Savoy and Hampton Court Conferences, and the reactionary laws that disgraced the Restoration, and the Corporation and Test Acts, and the Act of Uniformity, and the expulsion of the 2,000, and the absolutism of James II., which found the Church its willing tool, and the latitudinarianism of the Revolution, and the loss of the Comprehension Bill through the priestly pretensions of the clergy, and the Occasional Conformity Act, and the persecution of Wesley and Whitefield, and many other such things, were *hallowed* proceedings!

Another thought occurs to me as I endeavour to find a meaning for the words, "the hallowed alliance of the kingdoms of this world and the Church of the living God." Are the kingdoms of this world, here referred to, such kingdoms as have undergone the process of the "shutting of their kings' mouths," and of being themselves "sprinkled with the blood of propitiation," if such are to be found? Then, surely, they constitute, where they exist, the "Church of the living God," and there is no occasion for any alliance. Nay, an alliance is impossible, for a man cannot make a league with himself. On the other hand, if by the "kingdoms of this world" are meant such kingdoms as our Lord referred to when before Pilate, then the alliance cannot be hallowed.

Having exhausted his appeal to the Jewish polity and to prophecy, the writer of the sermons I am commenting upon betakes himself to the New Testament, and here is the whole of what he is able to adduce from that source in support of his position:—

"And what have we from the New Testament," he exclaims, "concerning the duty of Governments to protect the interests of true religion and instruct the governed in the righteousness of Christ? One passage will suffice, for its conclusions are incontrovertible. 'I exhort,' said the Apostle of the Gentiles, 'therefore that first of all,' &c., &c. Surely now, dearly beloved, you have seen, from all that has been said, that that nation alone is a wise and understanding nation which takes the Lord for its God, and that the union between the Church and the State should be preserved in its integrity and maintained indissolubly, if we are to continue as a nation to prosper and be at peace—for 'what God hath joined together let no man put asunder.' Oh! I entreat you seek not to banish Christ from our noble craft, lest we suffer national shipwreck."

The only remark that need be made is this, that in giving such writers—and the press just now really teems with them—credit for sincerity it must unhappily be at the expense of their intelligence. What possible connection the most obtuse or subtle ingenuity can trace between the text so confidently relied upon in the above quotation and the union of Church and State, I cannot conceive.

Indeed, I am constrained to speak in the same way of every attempt that has come under my notice to bolster up the cause of the Establishment by what may be called the "Divine right" argument. I have neither heard nor read—and I read every thing I can lay hold of in favour of things as they are—a single plea, drawn from the authoritative words of our Lord and His apostles, of sufficient force to make me pause or hesitate for one moment in arriving at the conclusion, stated in my last letter, that the Establishment of Christianity is not enjoined either directly or indirectly, either immediately or prospectively in the New Testament. Nay, further, it must be clear to any one studying the question with an honest intention, and with a mind unclouded by prejudice, that did any such injunction exist, it would be utterly subversive of the spirit of the Gospel dispensation, and would altogether revolutionise its character.

Whether this consideration involves a prohibition against establishing Christianity in any form and under any circumstances, I must request permission to examine in yet another letter.

Meanwhile I cannot refrain from noticing here a very ingenious, but very unworthy, attempt to throw dust in the eyes of the simple and unlearned, by boldly affirming that no such thing exists in England as a Church established by law, and therefore that disestablishment is impossible, though spoliation there may be. I allude to a recent tract, entitled, "The Church of England not Established by Law, and not Endowed by the State," by James Hamilton, Vicar of Doulting, Somerset.

This tract would not be deserving of notice were it not for the fact that it is brought out under the auspices and authority of "The Social Science Committee of the Society for Promoting Christian Knowledge." I do not know whether the society reckons as Christian knowledge a studied endeavour to pervert one of the plainest facts of history. It would be an insult to the common sense of your readers were I to waste words in refuting this writer's sophistries. It may, however, be profitable to take note of one or two of his statements and admissions.

First, then, I would remark that the position taken up by the Rev. James Hamilton, and presumably endorsed by the Christian Knowledge Society, is this—that, although the supremacy of the Pope was abjured at the Reformation, the continuity of the Church was in no way broken, that its spiritual character and spiritual independence was in no way compromised, and that its original faith and polity remained the same. This certainly is startling. I have always believed that the Church of England before the Reformation was a branch of the Church, not of Christ, but of anti-Christ, that its spiritual character was the resultant of possession by the evil spirits of pride, and ambition, and avarice, and lust; that its independence was that of Cain, who thought his own self-willed offering as good as the divinely appointed sacrifice of his brother Abel; that its faith consisted mainly of the "doctrines of dæmons;" and that its polity was sacerdotalism. I should very much like to ask the bishops and archbishops, who are patrons and presidents of the Christian Knowledge Society, whether they accept Mr. Hamilton's picture of the post-Reformation Church of England.

Again, speaking of the Statute of Submission, 25 Henry VIII., c. 19, by which Convocations were forbidden to assemble or to make canons and constitutions without the King's Writ, and denying that it denoted a legal establishment, Mr. Hamilton says:—

This was a necessary consequence of the royal supremacy, otherwise the bishops and clergy might have acted with such independence of the Crown as to have constituted themselves a power as encroaching and intolerable as that of the Pope himself.

If this be a true account of the spirit of the post-Reformation bishops and clergy, and if the Church therefore needed to be curbed by a Statute of Submission, all I can say is that such a Church could not be the Church of Christ.

Once more Mr. Hamilton writes:—"Through all succeeding reigns most of the affairs of the Church were regulated by statute"; this, however, was no indication of its being a nationally Established Church, but "was only a necessary consequence of the need of Parliamentary sanction to give effect to the *legal position* of the clergy and the proceedings of the ecclesiastical courts. It was in the interest of the community that most of these statutes were passed, and they have been, under God, the great means of *preserving religion in our midst, and handing down to these times the original faith and polity of the Church.*" If this be so, what have we here but a confession that the Church of England had no innate vitality for the preservation of religion and for the maintenance of its faith and polity, and cannot therefore be the Church of Christ?

Once more our author writes—"The opponents of the Church who call her State-ridden, are fond of taunting her with the Acts of Parliament which define her course at every step; but they suppress the fact that these Acts were not generally initiated by Parliament on its own motion. *The Act of Uniformity, and others* like it, were first agreed to in Convocation, and then presented to Parliament for legal sanction."

Mr. Hamilton seems to think this redounds to the credit of the Church. I think that if ever any institution had occasion to exclaim, "Save me from my friends," the Church of England has at this present moment.

One other dictum of Mr. Hamilton's is too rich in its audacity to be passed over. He says—"Whatever pre-eminence the Church now enjoys over other religious communions is not due to her legal position but to . . . *her proved fidelity to Bible truth.*" Then what is Bible truth? I preach to-day that "We who believe are the children of God by faith in Jesus Christ." An Anglo-Catholic priest preaches from the same pulpit to-morrow with equal authority from the same Church that all who are aqueously manipulated by a priest armed with apostolic succession are thereby made children of God; whilst a third, under the sanction of the same Church and from the same pulpit, preaches on the morrow's morrow that all are indiscriminately children of the Universal Father. Are all these contradictory preachings, let me ask, evidential of the Church's "proved fidelity to Bible truth"?

I am, Sir, very faithfully yours,

NEMO CAMBRENSIS.

Brighton.

INTERNATIONAL LAW CONFERENCES.

During the last week or ten days the Hague has been the scene of the meetings of the members of two important associations, whose objects, if not exactly the same, are very similar. The Institute of International Law came into existence at Ghent, September, 1873, when a conference of eleven persons was held, representing the chief European nations and the United States, and at which it was decided to found an institute for the purpose of fixing the principles and generalising the rules of international law. It now consists of forty-three acting members—five from the United States, one from South America, six from Germany, three from Belgium, four from England, six from France, one from Holland, seven from Italy, one from Norway, two from Sweden, two from Austria, three from Russia, one from Switzerland, and one from Spain.

Amongst the questions dealt with by the members at the present conference have been the competency of civil tribunals in matters of an international character, and the method of procedure in cases of international arbitration. Professor Asser, of Amsterdam, submitted a report upon the former, which was adopted, and the proposal made last year to the Geneva Conference by Dr. Goldschmidt was approved. The three rules of Washington, upon which the Alabama arbitration was based, were, upon the report of Dr. Bluntschli, approved by a majority, but Sir Travers Twiss, Q.C., and the Right Hon. Mountague Bernard, were dissentients from this vote. The proposals of the Congress convened at Brussels by the Russian Government to consider the usages of war, also met the approval of a majority of the institute, the dissentients already named and Mr. Westlake, Q.C., being in the minority. There was also a difference of opinion (Professor Lorimer as well as the gentlemen who had disagreed with previous resolutions objecting) upon a proposal to grant complete immunity to enemies' ships and commerce at sea, except so far as articles contraband of war were concerned. This proposal was, however, carried by a majority. The last question considered by the institute was the applicability of European international law to the people of Oriental nations. It was agreed that a series of questions should be prepared for circulation in the East, and that the report upon the answers should be submitted to the members at their meeting in 1876.

The institute was not considered sufficiently broad in its objects and constitution to embrace all the questions connected with International Law, or all the persons who were thought to be interested in the subject. The Association for the Reform and Codification of the Law of Nations was therefore formed at Brussels in October, 1873. On Tuesday week the institute brought its labours to an agreeable conclusion, and the Association entered upon its session by attending a reception to which the members of both societies were invited by the Queen of the Netherlands. Her Majesty, with that grace for which she is so distinguished, received at the Palace, in the Bois de la Haye, and by the wide acquaintance which she possesses with European languages the Queen was able to converse with the representatives of many different nationalities. A garden party in the grounds surrounding the palace, and a *dejeuner*, to which the members were entertained, formed a pleasant termination to the royal and hospitable reception by which the societies were honoured.

On Wednesday the local committee of the International Association received the members and the ladies and others who take an interest in their proceedings in the hall of the Hôtel des Arts et des Sciences. Dr. Bredius, one of the Vice-Presidents for Holland, welcomed the strangers, speaking alternately French and English.

The Hon. David Dudley Field, of New York, the President, responded in French.

At the conclusion of the meeting those present partook of lunch, which had been provided by the Dutch authorities. The meeting adjourned till the afternoon when the first business meeting was held. Among those present were:—From America, Mr. Dudley Field (already mentioned) Judge Peabody, Judge Dillon, of Iowa, Chancellor Preyn, and Dr. Miles, the general secretary; from Austria, Professor Neumann, of Vienna, member of the Austrian House of Lords; Dr. Jaques and Dr. Strauss advocates in Vienna; from Italy, Professor

Pierantoni; from Spain, Senor Marcoartu, of Madrid; from Germany, Professor Borchardt; from Denmark, Professor Goos, of Copenhagen; from Holland, Judge Coninck-Liefsting, of the Supreme Court, Dr. Cremers, late Minister of Foreign Affairs, Dr. Beelaerts von Blokland, Dr. Bredius, and Professor Asser, of Amsterdam; from Belgium, M. Couvreur, of the House of Deputies; and from England, Sir Travers Twiss, Q.C., Mr. Serjeant Simon, M.P., Mr. Henry Richard, M.P., Dr. Spinks, Q.C., Messrs. Jencken, Bailey, and Smith, the honorary international secretaries; Dr. Blackie, of Glasgow; Mr. John Seaton, President of the Chamber of Commerce in Hull; and Mr. Smith, the hon. secretary of the same body. The two gentlemen last mentioned came expressly to assist in the consideration of the law regarding bills of exchange, much inconvenience being caused in international trade by the conflicting rules connected with bills of exchange in different countries.

Mr. Dudley Field having been re-voted to the chair, and Sir Travers Twiss and Professor Borchardt having been elected vice-presidents, Dr. MILES, the general secretary, proceeded to read his third annual report. Having thanked the Dutch for the hospitable reception they had given to the members of the association, he remarked that "within a period of a little more than two years the legislative bodies of five important countries—the British House of Commons, the Chamber of Deputies of Italy, both Houses of the American Congress, the States-General of Holland, and both Houses of the Belgian Parliament—had declared themselves in favour of arbitration. Last year, he said, there occurred a dispute between Italy and Switzerland on a question of boundary, one between England and Portugal as to the sovereignty over Delagoa Bay, and both these cases had been submitted to arbitration. Even China and Japan, the other day, had accepted the decision of Mr. Wade, the British Minister in Pekin, on the occasion of the murder of certain Japanese on the island of Formosa. Two British officers had recently arbitrated in a case of difference concerning boundaries between the Shah of Persia and the Ameer of Cabul. We might, therefore, conclude that arbitration was a fact. He concluded his report with a reference to the death of Mr. Webster, who was a very active, able, and much-respected member of the association.

Various telegrams were then read from absent members and friends, and Professor PIERANTONI communicated the good wishes of Signor Mancini, and took the opportunity of saying a few words himself about the movement. He pointed out how important it was that members of Parliamentary Assemblies were present from all parts, because they carried the opinions they formed with them to those fields of action in which direct results were to be obtained.

The special committees then laid their reports on the table. Sir TRAVERS TWISS deposited his on the last conference (Geneva, September 7, 1874), and Sir TRAVERS and Messrs. BROWN, JENCKEN, and BAILEY theirs on the codification of the laws respecting bills of exchange; and after some discussion as to making the office of president tenable for three years, the meeting closed. The president's address, which was taken as read, and distributed in print, considers the present state of international law, and the possibility of making it plainer and better. Such law, as it affected the relations of one people with another, from its very nature must be superior to the municipal laws and domestic institutions of any single nation. There may be disagreement as to the extent and nature of the regulations established or recognised for the intercourse of nations; but there must be a rule of some sort. Force may prevail over law; but the law exists, nevertheless. Treaties and usage were the origin of much of the laws which at present exist, but they were not laws in the sense of commands, as nations have no common superior. As illustrations of the number of unsettled questions of international law, Mr. Field took several examples from those that were merely personal, and not national in their character, such as the difference between the laws affecting marriage, divorce, and testamentary dispositions. Peace and war were defined and regulated by an all-comprehending body of rules. But it was still matter of debate whether even these were to be regarded by other than Christian States. More than three-fourths of the human race, if not beyond the pale of public law, were yet excluded from some of its advantages. There were also other unsolved problems—the regulation of neutral trade, the list of contraband of war, the greater or less jurisdiction of a common tribunal for the interpretation and application of admitted rules; and if there were no other means than war of determining the disputes of nations, there would still remain an opportunity of doing infinite good, by lessening the number of unsettled problems, and in that way limiting the chances of dispute. The object of the association was therefore threefold; first, to promote common efforts to the common good; second, to lessen the chances of dispute between nations by settling beforehand, in an international code, the rights and duties of each; and third, by providing a peaceful means of settling disputes when they unfortunately occur. This last great problem pointed to the thought of peace and the means by which peace is to be won, if won it ever may be. If war cannot be always prevented, the chances of its coming might be lessened, and so also with its evils when it comes. Closely related to this subject was that of disarmament. Here was both a question of peace and a question of finance, and, with some nations, almost a question of solvency. Until the petition was erased from the Prayer-book, "Give peace in our time, O Lord," and from the Lord's Prayer, the words, "Thy kingdom come, Thy will be done on earth as it is in Heaven," it was the grossest inconsistency to refrain from wishing well to all rational efforts for the prevention and mitigation of war.

The discussion of what were rational efforts formed the closing part of the President's address. All wars were not unlawful. The war of the American Revolution was a just war on the part of the Americans. But a war of defence was one thing, a war of aggression another. Without the latter the former would not exist, and the means of preventing aggressive war were those which should be considered. These means were summarised by Mr. Field as making laws for the definition of the respective rights of nations, and the appointment of impartial courts or arbiters to settle their disputes. The chief difficulty in establishing these means was that nations had no common superior. But there were other sanctions than those of such a superior—sanctions which to a great extent supply the lack. An international code was but an extended treaty. Partial codes of this character have been frequent. The treaties of Westphalia and Utrecht, of Vienna and Washington, were such codes; and the association advocated a treaty between nations binding them to submit their differences to the arbitrament of judges, rather than the chances of the sword. The objections to such a proposal are named by Mr. Field, and encouragement was drawn from the treaties of the United States with several foreign Powers, stipulating for arbitration in case of difference; from the declarations of the British and other Parliaments in favour of the principle, and from the cases of international arbitration which have been recently decided. The association contemplated no other force than that of reason for obtaining assent to its views, and no other pressure upon Governments than the influence of an enlightened public opinion. Preparatory to the concert of nations was an agreement of individuals from different countries, meeting of their own motion, representing no government, and only intent upon influencing public opinion by the reasons which they address to the public judgment and conscience. The association, therefore, appealed from force to conscience, from the ordeal of arms to the arbitrament of reason, from the law of man to the better law of the golden rule, from the long line of the past to the longer line of the future ages.

The second meeting of the conference was held on Thursday, and the subjects of discussion were, "Arbitration and the Reduction of Armaments and War." Mr. HENRY RICHARD, M.P., opened the debate, reading a paper on international arbitration. No one, he said, pretended arbitration was an infallible *panacea* for all international disputes. It was freely admitted that cases might be easily conceived to which it did not apply. The class of disputes to which it was more especially applicable were commercial questions—questions of boundaries, questions of disputed claims, and of international law. There were many objections made to its employment, but they tended all to show that the subject had not been fairly thought out by those who made them. One was that the arbiters could err. A court of law might err; but because that was the case, were we not to establish courts of law? Another difficulty was made by insisting on the fact that the ostensible were not always the real reasons of war, but this he considered to be more in favour of than against arbitration. Another was that it was undignified in a nation to submit to foreign decision. This was a survival of the old view that disputes among individuals could only be settled by the death of the one or the other. Duelling had died out among the English, and it was dying out elsewhere. We did not now-a-days object to submit our disputes to the decision of reason; why should communities not do the same? We must not forget that arbitration is an alternative, and that, to estimate its value, the other side of the alternative must be compared with it. Some suggested that the decision might be fraudulent; there had been within the last fifty years probably twenty cases of reference to the political heads of different States, but he had never heard a whisper of suspicion as to the absolute integrity of the judgments. In the Middle Ages, as Sir Travers Twiss recorded, cases had not been infrequent where nations submitted their differences to the decision of the faculty of law of some famous university. Thus he found the doctors of the great law school of Bologna continually called upon to furnish arbiters to decide disputes between the Italian republics. And in modern times the most powerful State had not hesitated to refer to commercial tribunals the decision of questions which might have arisen between themselves and a less powerful State, and in which the commercial interests of their subjects had been concerned. There were cases where an individual had been solely referred to, as when Mr. Joshua Bates, a London merchant, was chosen umpire in a question between the United States and ourselves. He cited many other similar cases of submission to the judgment of arbitrators. No one, he concluded, regarded arbitration as any other than an imperfect and temporary expedient. What was wanted was not an arbitrator, but a judge, an authorised tribunal, clothed with the attributes and armed with the powers of a court of law. We were doing, he thought, what was required in trying to give consistency and unity to the law of nations as the indispensable preliminary to the establishment of a system of authorised and permanent international jurisdiction. Afterwards we might hope to find a great tribunal arise which would adjudicate between the civilised nations, just as the Supreme Court of the American Federation adjudicates between the different States of the Union, as well as between the Federal and the State Governments.

This paper was followed by two by Mr. MOUNTAGUE BERNARD, the one on Proportional Reduction in the Armaments of European States, and the other on Formalities and Delay before Beginning Offensive War. He pointed out the impracticability of the former proposition in the present state of things, and stated the advantages of attention to the latter.

Dr. J. P. THOMPSON then read a paper on the armaments of Germany. The fighting force of the Empire he estimated *in toto* at 1,700,000 men, nearly half a-million of whom formed the standing army, each man of which cost 300 thalers a-year. This army had been voted at the last session of Parliament for seven years, overruling the clause of the constitution which provides that the duration of any one Parliament is limited to three years, and that each Parliament has absolute control over the supplies and subsidies of the Empire during the term of its own existence. For internal defence only 40,000 of these men, he should think, were necessary—that was the number in America, which had, like the German Empire, a population of about forty millions. But for external defence, he continued, the whole army was necessary, every nation being armed around her. She must be prepared for an emergency. It was certainly a terrible drain on the resources of countries, to withdraw on an average twenty-eight per cent. of the whole population. Arbitration was the obvious and only substitute for war, and arbitration could not be expected to find acceptance at once. It must gradually, by repeated application and success, recommend itself.

Mr. MILES stood next on the orders of the day, but as he had laid his paper on "An International Tribunal" in English and French upon each table he forbore, he said, taking up further time. This paper dealt with the grounds for confidence in the effectiveness of the decisions of the international Tribunal he would propose to create. The first ground was the nature of its origin, which presupposed a voluntary federation of nations. The second was the character of the court as international and representative. The third was the sentiment of honour operating powerfully in securing obedience to the decisions of the tribunal; and the fourth was the desire of every nation to promote its own interests. Some, he concluded, urged that without force the tribunal could not accomplish its ends. If force, then, were necessary, it would be a vast change to take it out of the hands of the individual nations and to put it under the control of the law of nations.

The PRESIDENT then requested Mr. Jencken to read a paper by Professor Bluntschli on "Disarmament." This paper, after alluding to the fact that the example of Prussia had been generally followed in Europe of placing 3 per cent. of the population under arms, referred to the absolute necessity, as things are, of maintaining armaments, but it condemned large standing armies, and pointed out the advantage of reducing them, at the same time observing that protection every State must have, and that, therefore, if reduction is to be carried out, it must be by general agreement.

This was followed by a paper, read by Professor BIRKBECK, on the principles of non-intervention.

A resolution was then proposed in favour of reducing armaments, which was voted upon on Saturday.

In the afternoon most of the members interested in international arbitration being absent, the questions which relate to private international law, and specially to bills of exchange, came up for consideration, and Sir TRAVERS TWISS, chairman of the committee nominated to consider the report of the special committee, read the result of their deliberations. The substance of the report referred to was that answers had been received to questions which had been put by circular and submitted to jurists, Chambers of Commerce, and bankers in all the countries of Europe, and that, in substance, their replies were as follow:—They approved the codification of the laws of the bills of exchange, and recommended the abolition of days of grace and usances, the assimilation of the laws regarding endorsements—recommending that one rule should be followed—and the abolition of the difference between trader and non-trader and also between inland and foreign bills. In conclusion, this report directed attention to the formation of an international committee.

Senor MARCOATU read a paper and Professor AMOS addressed a few words to the meeting upon arbitration, expressing his opinion that it was in the interest of arbitration to recommend it not only in those cases where it was acceptable, but also in those cases in which it was hopeless, because by this it was brought so forcibly before warlike peoples that nations came to desire to abolish fighting. People objected that when bitterness was in the case we could not expect the inimical parties to agree to arbitration, but he would point out that there was no want of bitterness in England among the men who fight the battle of capital and labour.

Serjeant SIMON sympathised strongly in the endeavours of Mr. Richard. The tribunal proposed by him and by Mr. Miles was no new idea. But he

did not see how we could form a tribunal whose judgment would be final. If we got one which would be superior to the tendencies of other tribunals, would it keep clear of falling into party spirit and keep clear of the pursuit of selfish interests? Would nations submit to the decisions of judges not chosen by themselves? Mr. Miles had spoken of honour as a swaying influence among mankind. He feared that honour among nations differed from honour among individual men. Treaties, as in the case of the late war, had been broken. The French Government did not seek peaceable means before engaging in war with Germany, as it had promised to do. When a difference between the United States and ourselves was submitted to arbitration, the former declined to accept this judgment. Mr. Richard had compared the tribunal he would institute to a court of law, and ascribed to us willingness to abide by the decisions of the latter. But we must not forget that there are policemen and prisons outside the justice-hall. Arbitration would become more popular, but it would become popular slowly.

Dr. BREDIUS then read a paper on the same subject. Mr. JENCKEN mentioned that it had been proposed by a gentleman present, and the suggestion was ingenious and sound, to establish two courts of arbitration—a private one and one of appeal.

The discussion continued for some time more in the same strain, except that the view was expressed that the tribunal might be brought into existence, and that Governments might apply to it as they thought fit. In fine, a resolution was proposed to the effect that the conference rejoices in the fact that many nations have accepted the principle of arbitration.

The conference on Friday was commenced by reading the resolution proposed to the conference by Mr. H. Richard, M.P.—

That this association rejoices in the fact that so many national legislatures had already by distinct vote sanctioned the principle of arbitration as a means of settling international disputes, and hopes the example will be followed by other legislatures, because the recognition of this principle by the representative assemblies which legitimately express the opinions of nations affords a facility and imposes an obligation on the Governments to have recourse to this mode of adjusting their differences. This conference further expresses its cordial satisfaction that so many cases of dispute arisen between States have been, especially of late, disposed of by this form of peaceable reference.

M. JOLLES, Councillor, of the Hague, expressed his sympathy with the desire of Mr. Richards to see an international tribunal instituted, but did not see how it was to be an improvement on arbitration. They were the expression of different ideas. In the tribunal they would have the same judges for different cases, while in arbitration the judges were chosen for the special case. Before they could expect to have an admitted tribunal they must have an international parliament. The means they were pursuing of diffusing peaceful ideas were in his opinion those most likely to lead to a condition of greater peace. As M. Laveleye had said, "When everyone engages to diffuse pacific ideas we shall obtain peace."

Mr. SNAPE, of Manchester, thought the view so generally adopted, that before establishing a tribunal we must have an international code, was a mistaken one, because a court created law by furnishing precedents. He supported the proposition, but would have liked it to go further.

M. COUVREUR, of the Belgian Parliament, seconded the resolution, but hoped it would stand as it was. We must not require too much. The opposition which the principle of arbitration had met in the countries whose Parliaments had recognised it showed how much resistance had still to be overcome. There were cases where arbitration could not be applied: such a case occurred not long ago, when an English company transferred the working of a Belgian railway to a French company. By the contract it could do so, but the Government refused to allow this. It involved the Belgian Government in a dispute with France, and here it was impossible to refer the question to arbitration. In fact, there were cases where arbitration could not be employed, where a Government could not subject itself to a hostile decision. America has been cited as presenting the face of things we sought for in Europe, but America was united before it had its supreme tribunal for the Union. We saw the same in Germany. This was the natural course of things. They must not expect to come rapidly to their ultimate object; and it was not with the torch of sentiment but with the lantern of example that they would come sooner to the realisation of their aim.

Senor MARCOARTU proposed certain amendments, which were lost, and the resolution was accepted.

Judge PEABODY then read the report of the commission on laws concerning collisions at sea.

This was followed by a paper read by M. DE PINTO, of the Netherlands, on International Criminal Law, in which he embodied the following views:—That the penal code of every State should be able to punish its own subjects and foreigners for wrongs committed by them against foreign States, except for crimes and offences purely political; that a State ought not to include in its penal laws as a crime, or *délit*, any act committed to the prejudice of another State, if that act is not punishable according to the terms of the laws—in the case of it having been committed against the State itself—of the country in which such acts occur; and that the condition of reciprocity is not admissible.

A paper on the same subject was read by M. C. LIEFSTING, Judge of the Supreme Court of the Netherlands.

Two papers on bills of exchange were then read by Mr. H. D. JENCKEN and Mr. BECKER, of Paris, and at the afternoon session discussions took place on the Brussels Conference, and on a resolution proposed by M. COUVREUR and seconded by Mr. H. RICHARD, M.P., urging the Russian Government to resume the work of the Congress of Paris at the next meeting in St. Petersburg, which was opposed by Serjeant SIMON and other members, and lost by a majority of three.

M. FARJASSE read a paper on the judicial organisation in Egypt; one by Professor WASHBURN, of Yale College, was laid on the table; and another interesting paper on the assimilation of laws of various nations in relation to the protection of patents, by Mr. LLOYD WISE, was read.

In the evening the members were received by the Minister of Finance.

The reception of the miscellaneous papers was continued on Saturday by Mr. JOHN JENKINS, barrister, of London, reading a treatise on the "Decisions on British Claims against the Government of Hayti for Loss arising from Civil War of 1868 and 1869 in that country." The subject of "Modern International Aspects of the Slave Trade," was introduced by a paper from Mr. F. W. CHESSON, who pointed out that the measures adopted for the suppression of the East African slave-trade are only partially successful, and that in proportion as the transport of slaves is diminished by sea, it increases on land. Slaves are conveyed by steamers in large numbers from Tripoli to Malta and Constantinople, and if European nations rigidly prohibited the carriage of slaves in their steamships, the effect would be to inflict a severe blow on the traffic as far as Stamboul and Smyrna are concerned. With regard to kidnapping in the Pacific, he proposed that the provisions of the two Pacific Islanders' Protection Acts, passed by the British Parliament, should be embodied in treaties between the nations whose subjects have settled in the islands of the Pacific. This was followed by a paper from Mr. JOHN HOSACK, Deputy Recorder of Liverpool, on the "Declaration attached to the Treaty of Paris of 1856."

The Committee on Disarmament, the proceedings of which were reported by Mr. HENRY RICHARD M.P., recommended the adoption of the following resolution:—

That this association cannot but regard with the deepest anxiety and regret the enormous and ever-increasing armaments with which Europe is deluged, burdening the people with taxation and military service, withdrawing millions of men from the occupations of productive industry, and keeping the nations in a constant state of reciprocal suspicion, irritation, and disquietude. It further believes that it is the duty of Governments, in the interests of humanity and civilisation, and for the welfare of their own subjects, to enter into communication with each other, with a view to effect a mutual reduction of those armaments, which far from being a security for peace, are a perpetual menace of war.

The resolution was supported by M. AUGUSTUS COUVREUR, Dr. MILES, and Serjeant SIMON, M.P., who said that his opposition to a former motion was because of its reference to a foreign Government on a question now pending, and because he thought it was beyond the province of the association; but to this resolution he gave his cordial support. With one or two dissentients the resolution was passed. Professor SHELDON AMOS proposed a resolution having reference to the same topic. Virtually this accomplished the object of the resolution defeated the previous day, as it declared it to be expedient that the Governments of Europe should commence negotiations for the purpose of giving practical effect to the protocol of the 14th April, 1856, and that the association submits a means of giving effect to the purpose would be to codify arrangements for arbitration, and to provide by anticipation for the constitution and precedure of the courts that would be required. This was unanimously adopted, and the conference proceeded to elect committees to report on the Code International drafted into the works of Mr. Dudley Field, and to prepare a code of the laws affecting bills of exchange, and to consider the subject of international copyright, patent right, and coinage.

The sittings of the congress were brought to a close on Saturday evening after the election of Lord Penzance as president, M. Laboulaye honorary president, and Mr. Dudley Field and Count Sclopis vice-presidents of the congress in 1876. The council will in due course fix upon the town at which it is to be held.

THE INSURRECTION IN TURKEY.

There seems to be no doubt that the insurgents are quite unable to make head against the Turkish troops now being sent into Herzegovina. All the passes have been left undefended; Trebinje has been relieved, and as many as 20,000 insurgents have, it is said, crossed the Bosnia into Dalmatia. A telegram from Vienna says:—"A reinforcement of the Turkish forces by a few thousand men, in all about 4,000, has sufficed to clear the south-westerly corner of the Herzegovina of the insurgent bands and their auxiliaries, and to drive them into the countries on the border, and across the Austrian frontier."

A Belgrade telegram of the 5th says:—"An insurrectionary movement is reported in the neighbourhood of Gradatschatz and Bischtza in Bosnia. It is believed to have been brought about by Servians who crossed the frontier for that purpose. According to assertions published here, whole districts are rising in the south-eastern frontier of Bosnia. Beg Kulinovits, commander of the Redifs, has been killed in an engagement near Gradatschatz. The formal opening of the Skuptschina, which was originally fixed for the 8th inst., is now postponed until the following day. In consequence of the pressure which the Great Powers have brought to bear upon the Government here, it is now considered unlikely that the latter will enter upon a policy of action in favour of the Herzegovina insurrection. Measures will be taken to prevent bands from crossing the frontier to join the insurgents."

A band of 600 Servians, which had crossed into Turkish territory near Ratscha at the point of confluence of the rivers Save and Drina, was beaten by Turkish troops, and has entrenched itself in Turkish Ratscha, close to the Servian frontier, and is there awaiting reinforcements.

The insurgents have drawn up a manifesto claiming full autonomy for Bosnia and Herzegovina, under a ruler belonging to a Christian dynasty. Like the other vassal States, they will recognise the suzerainty of the Porte and pay tribute, assuming upon themselves likewise a portion of the Turkish State debt. The insurgent leaders also state that they cannot appear at the negotiations with the consuls at Mostar, because the negotiations would be under Turkish pressure. They want a neutral place for the negotiations and a guarantee that the stipulations will be carried out, not by the Porte, but by the commissioners of the Powers.

The Vienna correspondent of the *Standard* states that the insurgents in the Herzegovina have been guilty of gross cruelties. One band is reported to have set fire to a Turkish house, put the children which it contained on "spits" and roasted them alive, and then to have slain their parents. The correspondent adds that he believes that the insurrection has been virtually put down, that only raids of Servians and Montenegrins have recently taken place, and that these are greatly exaggerated in the telegraphic news.

The Russian Government has notified to the foreign Powers its firm resolution to uphold the *status quo* in the East.

German papers assert that England has confidentially notified to the Powers that she has not changed her policy on the Oriental question, that she firmly upholds her treaty obligations, and protests against any dismemberment of Turkey.

THE THREE R's.

(From the *Times*.)

In the year ending with August, 1874, there were 1,013,068 children in elementary day-schools in England aided by Government grants, who were qualified by age and attendances to bring such grants to the schools on passing a satisfactory examination in reading, writing, and arithmetic. There were 857,611 children actually presented for such examination, and 508,232 passed the prescribed test without failure in any one of the three subjects. The inspectors' reports supply valuable accounts of these schools and their work. The Rev. E. P. Arnold, reporting on schools in Devonshire, observes that he is not one of those who think that the results of our elementary school system have been up to this time unsatisfactory. He is not sure that grown-up and educated people do not form an exaggerated estimate of the intelligence which can fairly be expected in a child of ten or eleven years old. Mr. Arnold says:—"A boy the other day was reading to me these words from a book of English history—'They raised the standard and marched against the enemy'; and upon my asking him what a standard was, he said it was a 'daily paper.' But the boy understood the pith of the passage, that the two sides were just going to fight." "A supply of reading-books of continuous narrative, like the 'Vicar of Wakefield,' &c., would do much," says Mr. Arnold, "to give children an interest in their reading and so to improve it; but to expect an ordinary child in an elementary school to understand all the words in a leader of the *Times* or a page of modern literature will be always to expect a prodigy." Mr. Arnold notes that under the head of "writing," good spelling is required, and to write from dictation correctly requires intelligence; when we hear that nearly 77 per cent. pass in it successfully, it would be very unfair to regard this result merely as a test of mechanical handwriting. In regard to arithmetic, he observes that under the fourth standard are included "compound rules," treated as requiring not merely the correct working of straightforward sums, but the power to resolve easy problems in these rules. The following is one put in his district:—"A watch is 37min. 27sec. too fast; what is the correct time when it is a quarter-past twelve by the watch?" In this district only two-thirds of all the children examined in arithmetic passed successfully, but all the boys in the fourth standard were educated with a view to working such sums as this. The Rev. W. F. Tregarthen, reporting on Dorset and Hants, says that in schools where there is the greatest variety of reading-books, the children always read best. Still, he observes, good reading, distinct, intelligent, and expressive, is not often met with; fair reading, with correct and distinct pronunciation, and some attempt to give expression to meaning, is not so hard to find. The reading would be better if more time were given to the explanation of words. This inspector notices that good writing becomes the habit of a school where the teacher is a good penman,

attaches due importance to the exercise, and insists upon the letters being well and neatly formed. He adds that arithmetic involves thought from the first, and he observed the most amusing efforts on the part of the juvenile mind not to think. Children would rather make eighty-one strokes on a slate, count them one by one, and then divide them into groups of nine, than learn, and apply the fact to all future calculation, that nine times nine are eighty-one. The Rev. J. Rice Byrne, writing of Surrey schools, reports that the reading still falls far short of what it might be if taught thoroughly and on system. He is not aware of there being in any school he inspects a manual of elocution habitually in use, with a view to teach reading as an art. Writing is taught in general successfully; where not so, the fault lies too often with the infants' teacher, who neglects to impart to the scholars that ease in forming letters and figures which is rarely acquired if not in infancy. Mental arithmetic appears less frequently than it should do in the routine of lessons. The Rev. C. F. Routledge gives a summary of inspected schools in East Kent; reading passable, but not intelligent; handwriting generally satisfactory; spelling tolerable; arithmetic very fair. The weakest point is spelling, partly because sufficient time is not given to it by teachers, and partly owing to home pronunciation. The Rev. Nevill Gream, reporting on Essex schools, notices that in some where the reading is best done, the children are made, when in the infant class, to read with a loud clear voice, which they hardly ever afterwards lose, and thus the proper pronunciation of every word is secured. He says that large writing is now taught in almost all schools in his district; the delusion of the perfection of small writing has nearly disappeared, and the consequence is that in most schools the writing is executed in a clear bold hand, with considerable attention to the proper formation of the letters, and with a neatness that will last a lifetime. Schools, also, are now rare in his district in which spelling is thoroughly bad, and most teachers recognise that correct spelling should be impressed upon a child's mind by its appearance on his paper or slate, a child's eye being much more easily taught than his memory. Mr. Gream also finds arithmetic generally improved. But where notation is still not taught well, large percentages of failure are sure to follow. In Worcestershire the Rev. J. W. D. Hernaman notices, what is observed elsewhere also, the depressing and disturbing effect of the recent sudden influx of a rude and ignorant set of pupils, who, at eight or nine years of age, have to be taught the first elements of reading, writing, and arithmetic. The Rev. J. J. Blandford notices, in several Midland counties, a decided improvement in reading in a fair proportion of schools, and he attributes it in some measure to the introduction, not only of a better class of reading-books, but also a greater variety. An assistant inspector in a Midland district observes that more attention has been paid to writing since it became the rule that the dictation exercise in all the standards above the first should be written on paper at the annual inspections; writing is now very fairly taught throughout the district, and three-fourths of the failures under that head are due to incorrect spelling. The Rev. J. Lomax, reporting on the Stockport district, notices a gradual but solid progress in arithmetic, perhaps stimulated by prospects of clerkships; but the reading is unsatisfactory, and too often shows an utter want of intelligence and expression. He thinks the lesson should be made more attractive. The writing in the schools is generally good, sometimes of great excellence. The failures arise chiefly from incorrect spelling and improper syllabification of words, often very gross and glaring. Mr. Sharpe, an assistant inspector in East Lancashire, notices that reading has become less mechanical and more intelligent, but still there is want of expression. Girls, he says, enter more into the spirit of a narrative than boys, and generally read better; boys appear to be somewhat ashamed of reading with animation in the hearing of their schoolfellows, but will sometimes cast off their shyness when reading with the inspector as sole auditor. In one school the boys have been induced to act little plays among themselves, and the result is a much better style of reading. Yorkshire inspectors' report shows that reading is too often regarded as saying so many words, instead of as the art of receiving and conveying to others the ideas contained in the words, but that teachers are now taking more pains to make the children understand the meaning of what they read. The Rev. R. Wilde, speaking of the Huddersfield district, says:—"A great deal depends upon the manner in which the 'infants' are taught to read. Children of six or seven can be taught to read with intelligence and expression, even from a book seen for the first time." He goes on to say that writing is decidedly improving, and the spelling would be better if the children were to look over the piece about to be given for dictation, so as to have the correct spelling first presented to their eye. In regard to arithmetic, another Yorkshire inspector recommends that more attention be given to mental calculation. Mr. Wilde says it is the custom in his district to set three "straightforward sums," and one which requires a little thought, and generally goes by the name of "the problem," and a child is passed if any two sums are correctly worked. He would like to set three easy problems and only one straightforward sum, and still require two worked correctly for a pass. This would insure the children understanding the application of the rules of arithmetic, and cause them to think when at their work. But he says that, at present, if he were to introduce this change, he should be torn in pieces by managers and teachers. So he is willing to wait and hope.

Epitome of News.

Prince and Princess Christian of Schleswig-Holstein arrived at Balmoral Castle on Saturday. Principal Tulloch also arrived, and dined with the Queen and the Royal family. Mr. Gathorne Hardy also dined with Her Majesty.

Prince Leopold is visiting Colonel Campbell at his seat on the Clyde. The Corporation of Glasgow proposed to present to him an address, but his royal highness, in consequence of his recent illness, declined with thanks.

On Sunday, Mr. H. M. Fielden, senior member for the borough of Blackburn, died at Lytham, after a prolonged illness.

During the past fortnight several porpoises have been seen in the Thames below and above London Bridge. One was shot near the Cherry Tree Garden landing stage, Rotherhithe, and another was captured near Waterloo Bridge.

The Oldham strike, after lasting six weeks, has terminated. An amicable agreement having been arrived at, the cotton operatives will resume work to-day. The total amount distributed among the workpeople during the strike was nearly 100,000*l.*

The strike at Dundee is also at an end. On Saturday nearly 8,000 workers resumed their work at the five per cent. reduction.

The Bessemer Steamboat Company is, it appears, in liquidation, and the steamer Bessemer is for sale, consequent, it is said, upon the want of accommodation in the French harbours. The twin-ship Castalia is making excellent trips from Dover to Calais.

According to the *School Board Chronicle*, there are 1,455 school boards in England and Wales, covering a population of twelve millions.

It is announced that the Serapis will sail from Portsmouth on the 25th of this month. She will embark the Prince of Wales at Venice.

On Thursday, at Moscow, the Duke of Edinburgh assisted in laying the foundation of the great historical museum which is being built in that city by directions of the Czarewitch. The first stone was laid by the Emperor of Russia, and the second by the Duke of Edinburgh. The Duke and Duchess are expected to visit the Queen on their return from Russia, landing at Aberdeen from their yacht.

Colonel Taylor, Chancellor of the Duchy of Lancaster, denies that he is about to be raised to the peerage, as has been alleged.

It is stated that, under the new Judicature Act, Sir Alexander Cockburn will assume the title of President of the Supreme Court, and Sir Richard Baggallay, M.P., Attorney-General, will be elevate to the bench of the new tribunal.

Colonel Wilson, M.P. for West Suffolk, for which constituency he was only elected last June, by a very large majority, died on Saturday afternoon at his residence, Stowlangtoft Hall, near Bury St. Edmunds.

The London correspondent of the *Scotsman* says that two expeditions from London to New Guinea, are now being projected. One of them contemplates the establishment of a settlement on the eastern coast of the island, and it is said that many persons have expressed a desire to take part in the enterprise.

A colossal statue of the late Mr. John Candlish, M.P. for Sunderland, has been cast in bronze, and willl be erected in Sunderland Park next month.

Some spirited inhabitants of Llandudno are about to construct a marine drive round the Great Orme's Head, which will be five miles in length, and will cost 10,000*l.*

A general advance in the price of meat has taken place in all parts of the kingdom, attributable in great measure to the prevalence of foot-and-mouth disease.

The oyster season commenced on Wednesday, and the cargoes of four boats were received at Billingsgate from Whitstable and other places, and met a ready sale. Oysters are found, however, to be exceedingly scarce.

Among the thirty lady clerks employed in the Savings Bank Department of the General Post Office in London are Miss Lankester, daughter of the late coroner of Middlesex, and Miss Voysey, daughter of the well-known ex-clergyman of the English Church.

In addition to the continued increase of foot-and-mouth disease among cattle in the Hailsham division of East Sussex, pleuro-pneumonia has again broken out. Prompt measures are being taken to stamp out the disease by immediately slaughtering animals attacked. In Warwickshire there have been 5,939 cases of foot-and-mouth disease, an increase of 2,200 during the week, and of 5,000 in a month. The returns of foot-and-mouth disease for the week ending Saturday, for East Sussex, shows a slight decrease in the number of cattle and sheep attacked, the numbers being 2,282 cattle, 8,111 sheep, and 22 swine.

The Labour League has issued a series of instructions for the opening of night schools for members and their children. They have also decided to become subscribers to various orphanages, so as to secure the admission of orphan children left by members.

At the licensing session at Hanley all applications for new licences, except five from beersellers to retail wines, were refused. The justices announced that in future when premises are added to, the licences will only be renewed in those cases in which the extension is previously sanctioned by the magistrates. There is now in this borough one public or beer-house to every 129 of the population.

A salmon, weighing 18lbs., was caught in the Severn a few days ago, with a silver label, bearing certain marks, attached to one of its fins. Inquiry was made, and it was ascertained that the fish was caught in the Wye, labelled and returned to the water about six months ago, when it weighed only 9lbs.

Sentence of three months' imprisonment was passed by the Bow-street magistrate on George Williams, an habitual beggar, who had expressed his intention to persist in his occupation of mendicancy, and had said that he would rather go to prison than to the workhouse.

Captain Webb paid a visit to the Stock Exchange on Wednesday, and had a most enthusiastic reception there. When the cheering had subsided he made a short speech, and shortly afterwards left. Mr. T. L. Webb, a medical man, has made an interesting statement respecting his brother's condition after having performed his swimming feat. It is expected that at least 2,000*l.* will be subscribed as a testimony. Captain Webb again visited Dover on Saturday, and was cordially received by large crowds. A purse of ten sovereigns, subscribed by the working men of Dover, in sums not exceeding one shilling each, was presented on Monday to Captain Webb, as an expression of their admiration of his gallant feat in swimming the Channel. In acknowledging the gift the Captain said he hoped that his example would encourage the practice of swimming amongst the people generally.

Miss Agnes Beckwith, daughter of the well-known Professor Beckwith, of Lambeth Baths, a young lady aged fourteen years, on Wednesday swam from London Bridge to Greenwich, a distance of five miles, in an hour and five minutes.

Miss Emily Parker, who is under fifteen years of age, and is the sister of a professional swimmer, swam on Saturday evening from London Bridge to Blackwall, a distance of seven miles, in one hour and thirty-seven and a-half minutes, without leaving the water or taking refreshment.

Sir Francis Grant says there is no ground for the report that he is about to resign the post of President of the Royal Academy.

Mr. Disraeli is on a visit to the Countess of Carnarvon at Bretby Park.

Dr. Pusey, we learn from Oxford, having benefited by a change of air, is expected to resume his professional duties in October Term. He was born in 1800, and took his B.A. degree in 1822.

At a public meeting at Birkenhead, on Monday, a proposal to establish a school board was rejected by a large majority. A poll was demanded by the supporters of the board.

The inquiry into the death of the mate of Mr. Heywood's yacht Mistletoe is proceeding at Portsmouth. The wreck, which lies beached at Gosport, has been sold for 130*l.* The information given yesterday throws, apporently, no new light upon the matter. Captain Welch, of the Alberta, was examined at considerable length at the adjourned inquest yesterday. He adhered to his former assertion that if the Mistletoe had kept on her course the disaster would not have occurred, and that starboarding the helm of the Alberta was the best thing that could have been done to avoid a collision. Prince Leiningen was next examined, and he also maintained that the conduct of the officers of the Alberta was right, and that of the persons in charge of the Mistletoe wrong. The inquiry was again adjourned.

Two hundred journeymen plumbers of Bradford turned out on strike on Monday morning in consequence of the refusal of the masters to accede to a demand for an increase of wages from thirty to thirty-three shillings, a reduction of hours from fifty-two to forty-nine and a half, and a payment of nine shillings a week lodging money for country jobs.

The literary and theological remains of the late Bishop Thirlwall have been entrusted to the editorial care of Canon Perowne, and they will be published this autumn by Messrs. Daldy, Isbister, and Co.

The *Times* announces that the Greek Government, mindful of the services of Lord Byron to Greece, and desirous of seeing them commemorated, has offered to supply whatever quantity of Pentelic marble the committee may require for the monument free of all cost, and that the expenses of its transit will be paid out of the Greek Exchequer. The *Times* believes that a site on the Thames Embankment will be offered to the committee.

THE HISTORY OF ENGLAND.—A new edition announced of "Cassell's History of England," monthly parts. This is the history of which Lord Brougham said, "The soundest principles are laid down in almost every instance. The interests of virtue, of liberty, and of peace—the best interests of mankind—are faithfully and ably maintained throughout." It will be illustrated with upwards of two thousand engravings, and a new portrait of Her Majesty the Queen, produced in the best form of art, and printed on imperial plate paper, 2ft. 6in. by 1ft. 10in., will be issued as a presentation plate with the first monthly part, which will be published on September 27th.

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CENTENARY CELEBRATION.

INDEPENDENT CHAPEL, KETTERING.

The completion of the 100 YEARS' PASTORATE of the Rev. T. TOLLER and his father, the late Rev. T. N. TOLLER, in connection with this Church and Congregation, will be celebrated as follows:—

On WEDNESDAY, September 29, an OPEN-AIR SERVICE will be held in a Field on the Rockingham Road, Rev. C. H. SPURGEON having engaged to PREACH at Two o'clock in the Afternoon. In the Evening arrangements will be made for holding PUBLIC MEETINGS in one or more of the Chapels in the town as circumstances may require, and of which due notice will be given.

On FRIDAY, October 1 (that being the exact date on which the Centenary terminates) TEA will be provided in the Schoolrooms, and a MEETING of the CHURCH and CONGREGATION, the special object of which will be the suitable commemoration of the event, will be held in the Chapel in the Evening.

Friends from a distance wishing to be present, and who will not be able to return home the same evening, are requested to inform Mr. W. Toller or Mr. Goosey at least three days before the time, when provision will be made as far as possible for their accommodation.

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The NEXT SESSION will commence on the 5th of OCTOBER.

Candidates for admission must not be under fourteen years of age, and those under sixteen will be required to pass a Preliminary Examination in English, Arithmetic, and the Elements of Latin.

Prospectuses of the several Departments of Arts, Science, Law, Medicine, and the Evening Classes, and also of Scholarships and Entrance Exhibitions, will be forwarded on application.

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UNIVERSITY COLLEGE, LONDON.
SESSION, 1875-6.

The SESSION of the FACULTY of MEDICINE will commence on Monday, October 4. Introductory Lecture at 3 p.m. by Professor Corfield, M.A., M.D.

The SESSION of the FACULTY of ARTS and LAWS (including the Department of the Fine Arts) will begin on Tuesday, October 5. Introductory Lecture at 3 p.m., by Prof. Alex. W. B. Kennedy, C.E. Introductory Lecture for the Department of Fine Arts on the same day, at 4.30 p.m., by Professor E. J. Poynter, A.R.A.

The SESSION of the FACULTY of SCIENCE (including the Department of the Applied Sciences) will begin on Tuesday, October 5.

The SCHOOL for BOYS between the ages of Seven and Sixteen will REOPEN on Tuesday, September 21.

Prospectuses of the various Departments of the College, containing full information respecting Classes, Fees, Days and Hours of Attendance, &c., and Copies of the Regulations relating to the Entrance and other Exhibitions, Scholarships, and Prizes open to Competition by Students of the several Faculties, may be obtained at the Office of the College.

The Examination for the Medical Entrance Exhibitions, and also that for the Andrews Entrance Prizes (Faculties of Arts and Laws and of Science), will be held at the College on the 28th and 29th of September.

The College is close to the Gower-street Station of the Metropolitan Railway, and only a few minutes' walk from the Termini of the North-Western, Midland, and Great Northern Railways.

JOHN ROBSON, B.A.,
August, 1875. Secretary to the Council.

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The Nonconformist.

WEDNESDAY, SEPTEMBER 8, 1875.

SUMMARY.

THE insurrection in South-Western Turkey is practically at an end, and the news of the last few days suggests that there must throughout have been gross exaggeration of the magnitude of the movement. No sooner did the Turkish troops begin to arrive in the Herzegovina than resistance ceased. Narrow defiles, which might have been held by small numbers, were left free, a small body of Turks met with no resistance in marching through a difficult country to relieve Trebinje, and the insurgent leaders were absent when they might have opposed the advance of their foes—perhaps because their opponents were best armed. The whole thing, from a military point of view, reminds one of Falstaff's story of the men in buckram. The effect of this virtual collapse of the outbreak has been marked. The Great Powers have put the screw more strongly upon Montenegro, and Austria and Russia explicitly declare for the maintenance of the *status quo* in Turkey. The Governments of the two Principalities state that they can and will prevent sympathetic irruptions across their frontiers, and that they will have to postpone their ambitious yearnings. We fear the triumphant Turks will wreak signal vengeance upon the rebels, unless Austria and Russia energetically interpose. The Porte has run up a heavy bill, but we suppose that now, as heretofore, money will somehow be forthcoming.

Another interesting item of foreign news is the settlement of the Yunnan difficulty, which will put an end to the many disquieting rumours of Chinese hostility to this country, and of a league against us between the Courts of Pekin and Mandalay. Mr. Wade, the British Minister, has settled outstanding differences on the following basis, according to a telegram from Shanghai:—"China sends a special Ambassador to England, and undertakes to punish the guilty parties; Yunnan to give an indemnity to Mr. Margary's family; a trade route between Yunnan and Burmah to be opened, and the levy of Pekin taxes to be regulated." Our Minister was, by the last advices, at Tientsin, and will, we suppose, now return to Pekin.

The Germans throughout the Fatherland have been celebrating in their own hearty and sober fashion the anniversary of Sedan, and the Emperor William took a prominent part in the festivities at Berlin, which of course included a military review. That decisive battle undoubtedly made Germany a nation, but the moral and social influence of the great war of 1870 upon the Teutonic people has been by no means beneficial. In France one of its good effects has been to foster political toleration, not indeed among the upper and governing classes—who still insist upon maintaining the state of siege in some thirteen departments—but among the Liberals. It is the Republicans that are the most self-restrained party in France, and they have an excellent leader and example in M. Gambetta. That statesman is prudently silent under the bitter attacks of M. Naquet and his Radical allies, who want such a Republic as will enable them to get their political foes beneath their feet. It will be seen that the settlement of the University question in France in the interests of the Romish hierarchy has created a fierce controversy. The bishops have already projected nearly a dozen new universities or seminaries, and Monsignor Nardi has proclaimed that the entire course of teaching must have the *imprimatur* of the Vatican. The Ultramontanes are so well organised and so zealously supported by the higher and wealthy classes that money for their new educational institutions will be forthcoming, but whether the people generally will use them is another question.

The annual conference of the International Law Society has been held during the past week at the Hague, and has been attended by some of the most learned jurists in Europe. We are glad to see that its object is openly approved of by Lord Chancellor Cairns and other British statesmen. The question of substituting arbitration for war in international disputes was naturally a prominent topic of discussion in the assembly. Thoughtful papers on the subject were read by Mr. Richard, M.P., and other gentlemen, and a resolution heartily approving of the principle was adopted. The conference was also engaged in considering a number of moot points in connection with international law—points which must sooner or later occupy the practical attention of the

Governments of Europe. In fact, the experienced jurists who take part in these annual conferences are an informal council of advice to the several Powers for the improvement of international relations, and especially for removing occasions of war. Their laudable efforts will hardly fail to create an enlightened public opinion, which will tell upon the respective Governments of the civilised world, and tend to diminish the risks of serious international differences and appeals to arms.

One of the most efficient and costly of our ironclad fleet has suddenly disappeared under circumstances as remarkable, though not so calamitous, as the foundering of the Captain. On Thursday last the fleet, which was cruising in the Irish Sea, was overtaken by a dense fog off the coast of Wicklow, during which the Iron Duke ran into the Vanguard, and tore a huge hole in its side with its ram, below the armour plates. After about three-quarters of an hour, during which happily all on board were saved, the Vanguard sank in deep water. Nearly half a million of money was expended upon this ironclad, but we have got the dear-bought experience that heavy guns are by no means so effectual in sinking ships of war as a ram. It seems that the Vanguard was built in watertight compartments, and might perhaps have been towed into Kingstown Harbour. But the doors between the compartments were, it is said, culpably left open, and the sea rushed in and sank the vessel. The calamity has suggested a doubt as to the value of these huge and expensive ironclads as an effectual means of defence, and it is probable that the official inquiry which is to be instituted on Friday will have important consequences.

The Right Hon. John Bright has been having a conference with the reformers of Manchester, and from the guarded report of the proceedings which has been published, we gather that he advises the Liberal party to concentrate its strength in supporting Mr. Trevelyan's bill for the assimilation of the borough and county franchise and the redistribution of seats—a question, we may remark, on which the nominal leader of the Opposition, the Marquis of Hartington, has not yet made up his mind. The redistribution problem is a difficult one, but it will have to be faced; and we should greatly regret to see it manipulated by Mr. Disraeli in the interests of his party. Mr. Bright, we are told, adheres to the views he expressed at Birmingham on the subject of disestablishment. We would fain hope that the right hon. gentleman will see his way to take part in some combined movement for amending our present licensing system with a view to effectually restraining the disastrous drink traffic.

FRENCH POLITICS.

THERE is nothing at home in the political plane upon which to comment. The brilliancy of the autumn weather, and the now almost ingathered harvest, can very rarely be classed with political topics. Occasionally, they may. Public feeling in regard to Government and legislation has depended sometimes upon "the weather and crops." It is not the case this year. No question has become sufficiently urgent to be capable of receiving an impulse from social or commercial discontent, even if they exist. It is true there are some few interests which are not as they could be wished—but, on the whole, the subjects of the realm in the United Kingdom are certainly not predisposed just now to political excitement.

Let us cross to France. There is more active sympathy between us and our nearest neighbour than there used to be. Time was, and that not very many years ago, when Frenchmen and Englishmen held themselves to be natural enemies one to the other. But that time, goodness be praised! has passed away. The political situation of France, more particularly as it respects her domestic needs and cravings, has come to be looked upon by cultivated members of society in these isles with an interest akin to that with which the course of domestic affairs is watched by them. They know almost as much of the movements of French political parties as if they resided in that part of the continent. The newspaper correspondents furnish them daily with ample data both for the formation of judgment, and for the stimulation of sentiment. In some respects, like those who look on at a game of chess, they can see more clearly the ultimate tendency of this or that movement of party than those who are actually engaged in pushing it forward or resisting it. Their hopes, desires, and apprehensions are mostly disinterested, and their views of what is taking place are, therefore, likely to be all the clearer. Perhaps they cannot sound the various depths of public feeling in France as can be done by Frenchmen. They are less intimately and accurately acquainted with the tide and undercurrents of popular feeling. But, on the other hand, they see more of the game, and can reflect more calmly and leisurely upon the tendencies which it exhibits.

France is now, as England is, in legislative recess. The breezes which here and there ripple the broad surface of society are but light. Sometimes they threaten stormy weather, but the overhanging gloom of the political firmament soon passes away. Little incidents occur from time to time to provoke the talk of a people passionately fond of talking. But they bode little. The split of the extreme Republicans, headed by M. Louis Blanc and M. Naquet, might have been seriously detrimental to the permanent settlement of French politics if it had occurred before the draughting or the voting of the Constitutional Bills. But it happened too late to draw after it disastrous consequences. The probability is, on the contrary, that it will serve to drain off those elements of danger which might have been infused into public feeling if the Irreconcileables had feigned to accept the constitution as it stands. M. Gambetta wisely declines to waste his strength in a war of words between himself and M. Naquet. It was the intention of the latter gentleman to traverse France as an agitator, with a mind to excite distrust in the conciliatory moderation of M. Gambetta, and thereby to destroy the commanding political influence which he exercises. M. Naquet does not seem to find favour with the authorities. They withhold from him the facilities of agitation which, in normal circumstances, the law would allow. It is very curious, and not altogether devoid of importance, that Conservative Prefects appear to be anxious to protect the leader of the Left against the assaults of the extreme men of his own party, and it is certainly noteworthy that Marshal MacMahon, the President of the Republic, has taken care to let it be known that, inasmuch as the Constitutional Bills passed by the National Assembly were passed under the guidance of his own Cabinet, he should regard any attack upon the Conservative Republic as tantamount to an attack upon himself.

In the prospect of the near approach of a general election, the state of feeling indicated by these incidents, even if they were more trifling than in reality they are, would be reassuring. They show us that the party passions which long prevailed in the National Assembly did not strike their fibres very deeply into the body politic of France. We strongly suspect that this negative testimony might be thoroughly confirmed by positive facts. The great majority of the French people, it may be inferred from those signs which make their appearance on the surface of society, are far more intent upon giving permanence to the settlement which has been arrived at, than to venture upon new and untrodden paths leading towards Legitimism, on the one hand, or towards Revolution on the other. They would be glad to discard politics for a season, or, where they have political duties to perform, to discharge them soberly, and in quietude. The peasantry, for instance, have got over their first terrible apprehensions of the disorder, and perhaps rapine, they thought to be inseparable from Republican institutions and Government. They are engaged in repairing the waste occasioned by the late war. They are already heavily taxed, though, thanks to their thrift, not altogether beyond their means. But they would be thankful to be let alone by politicians, for a while at least. They turn a deaf ear to dynastic reductions. They are not even abjectly governed by ecclesiastical influences. They constitute a majority of the French people. They will probably return a majority of members to the next Representative Chamber. Should they do so, the Conservative Republic will have a fair chance of success. What would follow we do not presume to guess. Our chief interest is in the present, and, as we have been told again and again that "nothing happens but the unexpected," it may be that France may unexpectedly settle down upon permanent political bases, and may gradually develope all her best qualities in pursuit of an essentially pacific policy. We are not without some hope that such will prove to be the case.

THE DRINK TRAFFIC.

A DEEPLY interesting paper in the *Times*, which is in fact a digest of the report of a committee appointed by the magistrates to investigate the operations of the licensing laws, recalls attention to the perennial and ever-pressing question of the traffic in intoxicating drinks. The story it tells, though familiar enough, is nevertheless appalling—its pre-eminent and disheartening feature being that in Liverpool—and we fear that town is not, in this matter, exceptional—the trade in spirituous liquors is yearly increasing. It is increasing because it is so prosperous. As the *Times* says—"The manner in which the publicans and brewers continue adding house to house and tap to tap has placed the temperance community almost at their wit's end." Politically and socially the trade is immensely strong in the borough. There are in Liverpool 2,253 licensed houses, of which hardly one-third can be said to be used for the purpose of meeting a legitimate demand. The rest, 1,487 in number, are open for the supply of drink alone, and are to be found mostly in the poorest and most crowded neighbourhoods, which are the hotbeds of such crime and ruffianism as are to be found in Liverpool. The danger to the community is not always latent. It is not many months ago that there was such an outbreak of lawlessness and brutality as created quite a panic in the town, and shocked the British public. Police precautions are, moreover, of so little avail, or so loosely carried out, that although there were 23,000 convictions for drunkenness last year in Liverpool—a mere tithe, we fear, of the actual cases—only three publicans were convicted.

It is hardly surprising that the local authorities of that town should have found themselves powerless to cope with this demoralising agency. The liquor interest signally defeated the most powerful British Government of modern days, and the downfall of Mr. Gladstone and his colleagues was owing more perhaps to the hostility of the licensed victuallers than to any other cause. Their successors, as we know, were obliged to acknowledge the omnipotence of the publicans. Mr. Disraeli could afford to postpone important public measures, such as the protection of the lives of merchant seamen; but he dared not ignore the liquor interest. Mr. Cross's Bill—amongst the first of the new Administration—was an act of homage to their paramount influence. Its effects, in Liverpool at least, have been to increase drunkenness by extending the hours of drinking, and consequently brewers and publicans are more prosperous than ever. Such is the testimony of the magistrates, who are at a loss to know how to cope with this gigantic and ever increasing evil.

Although the revelations made in the report of the Liverpool magistrates are not new, they cannot fail to do good in arousing the moral sense of the community. We need to have the terrible results of the drink traffic constantly thrust upon our attention. It is not a time to prophesy smooth things when a trade which controls political parties dictates to the Legislature, and which is indirectly the fruitful and most prolific parent of crime and misery, has become the most flourishing in the United Kingdom. We need to be again and again reminded—albeit the fact stands upon record—that these two things, intemperance and crime, are correlatives. Thus the gaol chaplains of Liverpool, Protestant and Catholic, concur in the conclusion that nearly all the prisoners that come under their influence are brought there by drink. At the same time there is urgent need for the utmost wisdom in endeavouring to deal with this social evil. We despair of assailing it directly. Driven to bay, it has not only not been defeated but has triumphed in the polling booths and in Parliament. To extinguish the liquor traffic in England is perfectly hopeless. Whether it can be circumscribed is the question of the hour. And in any reasonable attempt to mitigate its fearful abuses, the co-operation of respectable members of the trade is worth having, and may be counted on.

There is no need to discuss anew, on this occasion, the provisions of the Permissive Bill. But its champions have at least brought into great prominence the principle of local control. Can that agency be made potential for restricting the sale of intoxicating liquors? This year it has certainly been brought into unusual prominence. In a large number of places the licensing magistrates have lately been subject to a very wholesome pressure in the shape of influentially-signed memorials, respectfully urging that new licences shall not be granted except in cases of urgent necessity, and these representations have had a visible and wholesome effect. In many districts, the magistrates—influenced no doubt by such appeals—have been very cautious in granting new licences; in Bradford, for instance, they have altogether refused them. This informal action may be the germ of more direct local control. And inasmuch as, to a large extent, the magistrates are under the influence of brewers and public-house owners, the election of district licensing boards by the suffrage of the ratepayers would be the creation

of an authority which could wield adequate power. The disadvantage of delegating these duties to municipalities is that they have so many matters of importance before them. But, as is stated by a correspondent of the *Times*, in the case of a representative licensing board the opinion of the ratepayers would be brought to bear immediately with tremendous effect upon our great social evil. As regards Liverpool, a vast majority of the population have recently, on a fairly-conducted canvass, expressed their desire that the trade in drink and the hours for drinking should be restricted. But this opinion goes for nothing under the present system, not even in the shape of convictions of offending publicans for allowing notorious drunkenness.

In discussing once more this perplexing problem the *Times* advocates the Gothenburg scheme, viz., that the traffic in drink should become a monopoly in the hands of the local authorities. The suggestion, apart from the principles involved, has a specious look. But it suggests very complicated considerations. The trade in drink is profitable in private hands, because it can be pushed to any extent. That motive, under the proposed plan, would be wanting. If public-houses under municipal auspices should not pay so much as under the present system, how is the loss to be made good? "A Moderate Temperance Reformer," writing to the *Times* in favour of the proposal, estimates the value of the liquor consumed in Liverpool at four millions sterling, and glibly talks of reducing it one-half, by means of the monopoly exercised by a Licensing Board. Clearly on the face of it, the idea is impracticable.

To what extent the extension of the drink traffic can be arrested, is a much more pertinent question. Surely it should be possible for temperance reformers to come to some agreement in the matter. A proposal which was moderate yet practicable would enlist in its support a vast body of the people, who, whether teetotallers or not, are appalled at the multiplied evils arising out of the drink traffic, but are at sea as to the most effectual remedy. The election of Licensing Boards, with clearly defined powers, would be an experiment which might work effectively under the eyes of the Permissive Bill advocates, and would be a step in the right direction. The traffic in drink is an "irrepressible question," and there ought to be sufficient moderation among temperance reformers, and statesmanship in the Liberal ranks to agree upon some plan that would tend to prevent the further growth of this terrible curse.

The whole Bible is now printed in the Mandarin dialect, which is the official language of China.

The *Athenæum* understands that Mr. Nassau Senior, not Mr. A. Forbes, will represent the *Daily News* in India during the Prince of Wales' visit to that country, and Mr. Gay, not Mr. Edwin Arnold, the *Daily Telegraph*.

By the generosity of two friends of the United Presbyterian Church, a copy of the late Dr. William Anderson's well-known and able treatise on "Regeneration" has just been presented to the 130 students who are at present attending the Divinity Hall, Edinburgh.

ARTISANS' DWELLINGS ACT.—Dr. Rygate, medical officer of health for St. George's-in-the-East, has reported to the vestry 291 houses in that parish, which, owing to want of light, air, ventilation, sanitary conveniences, and other causes, are unfit for human habitation, and require rearrangement or reconstruction. They are chiefly situated in Bowyer's-buildings, London-terrace, Anchor and Hope-alley, Greenbank, Bird-street, Palmer's Folly, and neighbourhood. These, he points out out, are only the worst localities. The report has been referred to the Sanitary Committee.

THE DOMINION PARLIAMENT AND THE ATLANTIC CABLES.—On the subject of Atlantic cables, with special reference to recent telegraphic legislation in Canada, a very ably-written pamphlet by Mr. F. W. Chesson has been published (Effingham Wilson), which may be recommended to all who desire to acquaint themselves with the extraordinary measure which the Dominion Parliament, to its lasting discredit, has sanctioned. Mr. Chesson gives at length the history of the proceedings which finished with the passing of the amended Act in March last, and he also publishes the protest of the dissenting senators against the third reading. One ground of protest is that the Act is calculated to affect injuriously Canadian credit abroad. The writer thinks that sufficient attention has not been given to this point by the authorities at Ottawa, and this is no doubt the case. But the most effectual mode of making up for their neglect and of teaching them that English ideas of good faith are different from those which seem to be cherished by Canadian politicians, will be to make all the facts known on the next occasion that the Dominion wants to borrow money here, and to show English investors the full meaning of a confiscatory enactment which, had it been the work of Turkey, or Egypt, or any foreign Power, would have been received with a burst of indignation and a proposal to exclude its next loan from the Stock Exchange.—*Telegraph*.

Literature.

"CHRISTIANITY IN THE NINETEENTH CENTURY."

This is the fourth part of a work which in its complete form is a history of Christianity from the earliest times. It is the only part which has been translated into English, and it was selected by Dr. Beard from dogmatic rather than historical reasons. He says—"The tone "and tendency of the work, while rigorously "just, is hopeful and cheering, and so an "attentive perusal of it will tend to convert "despondency, remove doubt, and generally "edify in that faith, hope, and charity, which "constitute the essence, as of Christianity, so "of all true religion." This statement we have found to be correct; the spirit of the writer is such as Dr. Beard has described, and is very admirable. But the book itself is too short to be of much use, or indeed, to interest the reader. It consists of less than two hundred and fifty pages, and discusses the most important questions with which Christianity has been concerned during the present century. Amongst these subjects two are undoubtedly of first importance; the one being the relation of organised Christianity to the State, the other the modifications of belief which have taken place within the Church itself.

On the first of these two subjects M. Chastel will be found to be in agreement with the Free Churches of this country, and to hold the opinions advocated in this journal. An historical sketch is given of the attempts at encroachment upon civil rights and liberty by the Papal Power, and especially of the relations which existed between Napoleon I. and the Papacy. The following is a just summary of the tendency of the ecclesiastical spirit both in Italy and Germany. "In general, in our age, the con-"stant aim of the Roman Church has in all "countries been to obtain, with the entire and "exclusive protection of the temporal power, "the most complete independence in the "spiritual order, to secure the support of the "State while refusing all guarantees." M. Chastel, in his chapter on "Progress in "Liberty," proposes and argues for "the "necessity of rigorously separating the Church "from the State." He discerns a general tendency in Europe in that direction. He sketches the progress of events which led up to the disestablishment of the Irish Church, and considers that as a fact it was most significant because it was the act of the State itself; and he thus conceives of the active relation which would exist after disestablishment:—

"In effect, although legally separated, civil society and religious society will not on that account be insulated one from another. By the sole fact of their co-existence they may effectively aid each other; the one by diffusing religious principles the guardians of public morality, the other by maintaining external order necessary for the peaceful and harmonious development of the religious spirit. And these mutual services they will render more effectually the more liberal they become. The minister of religion, being no longer supported by the Government, will appear in his veritable part all the more; being no longer a servant of the civil power, he will be the better heeded by his flock when he shall remind them of their duties as citizens. He will persuade the more readily when he shall possess no authority to constrain, and will be an auxiliary of peace and good, the less suspected and the more effective, when no political character belongs to him.

"But the most considerable advantage that we may promise ourselves, and which we already gather from the gradual separation of the civil and religious order, is the appeasement of the conflicts, formerly so frequent, between the authorities that preside over this one and that. In the degree in which we approach the American system, those authorities, each more free in its own sphere, are less liable to oppose each other by their mutual exigencies and to come into collision, owing to their mutual pretensions. The same independence that has been secured for themselves by the fractions of churches which of their own accord have renounced pay from the State, and all other protection than that of the police, equal for all forms of worship, the salaried National Churches have partially acquired by gradually parting with their ancient privileges. The Protestant communities, in their origin almost entirely subordinated to the civil authority, are to-day less constrained in their internal administration; the State is satisfied with the right of confirming the choice of the ecclesiastics which they put at their head, and in general abstain from taking cognisance of the doctrines, the forms of worship or creeds that they adopt so long as there is nothing in them directly contrary to public order."

In the chapter on the anti-Christian reaction we have two sections, the first describing the reaction among Catholics, the second among Protestants. In the first will be found a very brief, but accurate account of Auguste Comte's "Humanitarianism," and of the effect of criticism on the historical conception of Jesus. Amongst Protestants the work of Fichte, Hegel, Strauss, Feuerbach, in Germany; the poetry of Shelley and Byron in England, the Philosophic Lyceum of Washington, are each slightly estimated as factors in the final product of prevalent religious opinion. The part of the work which is most complete, in which the author has done both himself and his subject the greatest justice, is that on the progress of truth. We cannot do more than direct our readers to it, as it will not bear quotation. The account which we find in it of the progress of religious liberty and of truth in Germany is most cheering. It is evident that alongside of the development of a philosophical and critical spirit, there is an awakening of a true religious sentiment. This is a book which we cordially commend to the ministers and members of the Free Churches.

* *Christianity in the Nineteenth Century; a Religious and Philosophical Survey of the Immediate Past, according to the Spirit of Jesus.* By ETIENNE CHASTEL, Professor of Ecclesiastical History in the University of Geneva. Translated from the French by John R. Beard, D.D. (London: Williams and Norgate.)

TWO NOVELS.*

"The Queen of Connaught" is a story that combines considerable inventiveness and plot-power, with racy study of character and fresh picturesque description. As its title implies, it is an Irish study. The Queen of Connaught is Kathleen O'Mara, the last of a long line who had once (like so many an Irish family!) enjoyed royal honours. But, if the stress of modern circumstance has robbed the O'Maras of the outward semblance, Kathleen well represents them in the sentiment of race, high spirit, romantic generosity, along with great firmness, self-command, and the power of eliciting feudal attachments. Her people are devoted to her, and her one dream is to restore the old style of her ancestors. Her hospitality, truly of the olden kind, proves a fatality to her at last. Randal Dooneen, her cousin by the father's side—a young gentleman with no little ambition—shifty, calculating, revengeful, and wholly false, makes claim to her affections, in which he is superseded by one Darlington, an Englishman. Kathleen admires much in her cousin—his dash, his cleverness, his Irish spirit, as she regards it; but she is decided in her rejection of his suit by accidentally overhearing a conversation between him and Nanny Croghan, a girl of lower rank, to whom he had given a promise, and whom afterwards he throws over a cliff into the sea. Unknown to him, she is saved from drowning, and reappears in various guises afterwards to his terror and shame. Though Kathleen has married Darlington, she does not really understand a great deal in his character—English, blunt, undemonstrative, and thoroughgoing as it is—and Randal, with the aid of a self-seeking, crafty priest, manages not only to plot against Darlington's peace, but against his life, and by taking advantage of Kathleen's pride and desire to carry out old customs, they move her to keep up a constant stream of visitors with whom Darlington has no sympathy. Thus they slily contrive to widen the breach between man and wife. To find out how Randal proceeds from point to point—instigating the peasants to open insubordination because of Darlington's improvements on the estate which his money had saved—how his life was threatened, and how at last Randal, in spite of all his shifty doublings, was run down and ruined, readers must go to the book itself, as well as the process by which husband and wife were brought to understand and completely love each other, though a deepening pathos gathers round the full reconciliation, as is so often the case in life itself. Hardly anything could be finer than the suggestive way in which the attachment of Darlington and Kathleen is deepened by the unexpected finding of her father grovelling on the earth; nor her defiance of Randal, and her visit to the Plotter's Cave. Our readers, we are assured, will not fail in the course of the reading to be struck by the intimate knowledge of Irish ways and customs, the subtle instinct for the finer distinguishing traits in Irish character; and they will no doubt appreciate also the sense at once of the humour of Irish life, and of the delicacy, the sentiment, and the rough defiance and daredevilry that are so oddly intermingled in it. So vivid are the pictures of the social gatherings, that one might well form from them an idea of Irish conviviality. And the priests are neither spared nor maligned in the picture of the sly, social, musical Father Flyn:—

"Father Flyn was dancing with Kathleen when the man arrived [asking him to go to see a dying woman]. He heard the request, but took no heed. He con-

* *The Queen of Connaught.* A Story. In Three Vols. (R. Bentley and Son.)

Miss Honeywood's Lovers. A Novel. In Two Vols. (Sampson Low and Co.)

tinued dancing until the jig was finished, then he offered Kathleen his arm and politely led her back to her place. The man in his eagerness followed them across the floor, and reiterated his request. The priest released Kathleen's hand with a bow and an insinuating smile, but when he turned upon the man his thin lips were compressed, and his eyes grew small and luminous.

"'What is it you mean by coming for me at this hour?' he said, 'wasn't it as easy for you to come through the day? I'll not be called out at all hours of the night to plase you or anyone. If you won't come for me at saisonable hours you needn't come at all. Go back to your mother. I'll follow when it plases me.' Being in a rage, the priest was utterly thrown off his guard, and his brogue came out in its full force.

"He looked around and encountered Darlington's astonished gaze. The white, angry look immediately vanished from his face, and was succeeded by the habitual insinuating smile. He closed his eyes, thrust out his chin, as if he wanted Darlington to examine that feature, and said, with a slight snort--

"'Really the people here are so very inconsiderate. If I yielded to all their whims, I would never get a moment's peace or a moment's sleep. They think of no one but themselves; and,' he added, with a ghastly pleasantry, 'they won't even *die* at a saisonable time.'

"Darlington glanced at him in disgust, but the look was entirely lost, for Father Flyn's habit of closing his eyes prevented him from watching the expression of his interlocutor's face, and it now, as often, served him in good stead. Just then Darlington felt strongly impelled to take him by the shoulders and shake a little animation into him, but he repressed the feeling, and replied rather bitterly:—

"'I always thought that Roman Catholic priests took special pleasure in administering consolation to the sick.'

"'So we do, my dear sir, so we do. We endeavour, according to our humble lights, ever to carry out the commands of God Almighty: but there are limits even to priestly endurance. You can have no idea of all the privations and self-denials which we endure in our humble endeavours to fulfil the sacred duties imposed upon us; but it is His will, and in the end He in His mercy will give us our just reward.'

"Father Flyn then opened his eyes. When he saw the expression on Darlington's face he hurriedly buttoned his glossy black coat round him, and with a polite good night and many apologies for his sudden withdrawal from our midst, prepared to set out on his holy mission."

This passage is given as being more quotable than others that show the original qualities in fuller measure, but which would suffer fatally by being detached from their connection.

We could have wished we had had space to quote the scene between Kathleen and Nannie Croghan on the peat bog, when the latter was questioned about Randal—it shows no little skill. Dramatic force is noticeable throughout, no less than true descriptive knack. This is one picture, clear, graceful, finished, indicating the nicest sense of epithet:—

"Looking from the castle ruins, we might behold, any day in summer, such a picture as Turner would have painted in one of his most inspired moments—a wild vision of mountain, moor, and stream, netted in one vapour of dewy blue, and curtained by a heaven moist with the soft breath of the Atlantic. Everywhere among the hills flashed innumerable loughs, upon whose waters gleamed the water-lilies, white and golden, set in a network of bright green leaves; whither the cormorant came from the sea to feed on the brown trout, and over which the osprey hovered; and from the loughs leapt a flashing mountain-stream, by the banks of which the otter crawled, and out of which the salmon leapt. Wild waved the heather about us, like a sea, green in summer, and in autumn purple as ripe grapes, while around us, on every side, huge mountains rose up, one above another, in awful grandeur, until their summits and wild jagged peaks were lost in a vaporous mist of cloud and smoke. On the rugged mountain heights, above the crags, rocks, and boulders, the eagle hovered, or gently sailing from the barren heights, it would descend, pause for a space, mirrored in the glittering mountain loughs—then, in a swift beat of the wing, again fade away to the misty heights. At the base of the mountains huge tracts of thyme and heather stretched, in an unvarying sweep, to the very edge of the sea cliffs, while near to the castle was a sweep of moorland, rich with the dark brown tinge of the bog and the purple heather flower."

Besides all this, the story may be meant to signify how impossible it is to improve the condition of a people like the Irish, however generous and good the intention may be, unless the ingrained sentiments and prejudices of ages are respected and conciliated. This we have experienced in much of our dealings with Ireland, and whether the author intended it or not, the picture may take widened application. We are convinced that one who knows the Irish character so well, could not, in putting before us so faithful a picture, help in some degree insinuating much that has reference here. So we may say, that alike to those who seek merely striking incident and picture, and those who seek for more solid teaching, "The Queen of "Connaught" may very safely be recommended.

"Miss Honeywood's Lovers" is a novel of a very different class. It belongs to the school of Dickens and Farjeon. It is full of extravagance, and is purely farcical. The self-made man who is always telling of his "rise from the "gutter" is very much overdone, no less than is the gentlemanly clerk, Mr. Keane, who is employed in the office of the self-made man, and disappears when it becomes patent that they are both Miss Honeywood's lovers—notwithstanding that the self-made man adheres to the proprieties and addresses the parents, and the gentlemanly young man does not, and suffers for it—for a while. Mr. and Miss Cherrip are both "characters," and some ingenuity is shown in manipulating them without becoming insupportably tedious. The second volume is better than the first; but we confess to a sense of weariness in reading what is so clearly an imitation of a style which should not be revived. Nevertheless we see evidences of cleverness sufficient to justify us in expecting something better from the author. There is some humour and fun in parts, and the contrast of the rich brewer, Mr. Honeywood, with the self-made man, is very ingenious.

*D'AUBIGNE'S HISTORY OF THE REFORMATION.**

As was expected, Dr. D'Aubigné finds special points for his sympathy and graphic picturesque style in tracing the progress of the Reformation in Scotland. For one thing the work was so thorough. It was no way half-done. Nor was it a movement confined only to the lower orders. Its first victims—martyrs held in deepest reverence—were mostly men of learning—some of them noble, one of them claiming even to be of the blood royal. And if something was due to the folly of the King in endeavouring to curtail the power of the nobles, more was due to other, and yet higher causes. The Reformation, to use a familiar phrase, was in the air; and the bringing from the continent to Leith of the contraband Bibles was as the fuel to the flame. The movement sprung, as it were, simultaneously from many social planes, and its great extent and force finally drove all before it. But this was simply because the men who took early part in it were faithful representatives of the dim thought and longing of the people, who had borne burdens and toiled in the heat of the day for nought. Dr. D'Aubigné tells well the story of Campbell, of Cessnock, how he sided with the brave people who declared that all true Christians receive every day spiritually the body of Jesus Christ by faith, that the bread remains bread after consecration, and that the natural body of Christ is not present; that there is a universal priesthood, of which every man and woman who believes in the Saviour is a member; and that the Pope, who exalts himself above God, is against God; and how, through the meetings which he held in his house to read the Bible, Campbell was summoned to appear before the King—James the Fourth—and answer for his conduct against the charges of the monks:—

"The weak and simple-minded Campbell was somewhat embarrassed, his answers were timid and inadequate. He could cope with widows and orphans, but he could not cope with these monks. But his wife was full of decision and courage. When requested by the King to speak, she took up one by one the accusations of the monks, and, setting them face to face with the Holy Scriptures, showed their falsehood. Her speech was clear, serious, and weighty with conviction. The King, persuaded by her eloquence, declared to the monks that if they should again persecute honest people in that way, they should be severely punished. And then, touched by the piety of this eminent woman, and wishing to give her a token of his respect, he rose from his seat, went up to her, and embraced her. Turning to her husband, 'As for you,' said he, 'I give you in fee such and such villages, and I intend them to be testimonies of my goodwill towards you.' The husband and wife withdrew, full of joy, and the monks full of vexation and shame. . . . . The brave Scotchwoman fought a battle at an outpost, and sounded the prelude to the Reformation."

With equal skill and eloquence, Dr. D'Aubigné recounts the deeds of that fervent Patrick Hamilton, and his martyr death; then traces the efforts of Wishart and the youth and conversion of John Knox, finding out and presenting powerfully the characteristic points. His picture of that memorable parting of Knox and Wishart is well drawn:—

"Wishart quitted the church at Haddington, bade farewell to his friends, and prepared to leave the town. 'I will not leave you alone,' said Knox to him. But Wishart, who had his approaching end constantly before his eyes, said, 'Nay, return to your bairns [his pupils], and God bless you. One is sufficient for a sacrifice.' He then compelled Knox to give up the sword [which he had wielded for Wishart's defence while preaching], and parted with him. The laird of Ormiston, who was at the time with Wishart, had invited him to his house in the country. They set out on their journey with several gentlemen of the neighbourhood. The cold was severe, and they therefore travelled on foot. While at supper Wishart spoke of the death of God's children. Then he said, with a smile, 'Methinks that I desire earnestly to sleep. We'll sing a Psalm.' He chose Psalm li., and struck up the tune himself:—'Have mercy upon me, O God, according to thy loving kindness.' As soon as the Psalm was ended he went to his chamber, and to bed; and a little before midnight a troop of armed men silently approached, surrounded the house that no one might escape, and demanded him."

Dr. D'Aubigné, in the words with which he closes his account of the Scottish "war of "liberation" from Rome, writes well:—

"It is a grave error to attribute, as some have done, to the Protestant pastors of Scotland an incomprehensible domination, 'an authority nowise inferior to that which they had exercised as Catholic priests,' and to represent them as 'the most effectual obstacle to popular progress.' Nothing, in fact, has been less like the haughty Catholic prelates of St. Andrew's, Glasgow, and other dioceses than a Scottish minister. The Reformation gave to Scotland not only Christian truth, but religious and political liberty besides. There, as everywhere, it took from the priesthood its magic and its supremacy, which had been its two main attributes in the Middle Ages. The ministers whom it substituted for the priests having no longer the marvellous power of transforming a bit of bread into God the Creator—these disciples of Jesus, no longer seated on the despotic throne of the Confessional to give pardon for sins, became simple heralds of the Divine Word. This holy Word has its place in every family, and reigns supreme in the Church. Thus, ministers have ceased to be masters, and have become servants. The real offence of these Scottish pastors, in the sight of these detractors, is that they have always been a great obstacle, not to the progress of the people and civilisation, as some have said, but to the progress of unbelief and materialism. Now these mischievous doctrines are mortal enemies to the freedom and prosperity of nations."

The latter portion of the volume, taken up with Calvin, Farel, and Geneva, is equally vivid, eloquent, and interesting. Our space will not allow us to indicate its qualities in detail, as we should have liked. Suffice it to say that it worthily continues a most exhaustive and reliable work, and that the translation has been done with great insight, care, and appreciation of the finer shade of the author's meaning.

* *History of the Reformation in Europe in the time of Calvin.* By the Rev. J. H. MERLE D'AUBIGNE, D.D. Translated by WILLIAM R. CATES, Editor of the Dictionary of General Biography. Vol. VI. Scotland, Switzerland, and Geneva. (Longmans.)

THE MAGAZINES FOR SEPTEMBER.

(Second Notice.)

There is admirably suggestive matter in Professor Newman's article in *Fraser* on "National Univer-"sities." The point which perhaps deserves most attention is the idea that instead of such bodies as Oxford and Cambridge, separate towns might have their own colleges, and this idea grows out of the consideration of certain vicious influences that are and always have been in existence in the great universities. But with a candid and sympathetic consideration of a mother's feelings, and on a review of the whole, Professor Newman decides against the local system and in favour of the system as it is. It's the old thing—education at any price, and much good a great deal of it is when it is obtained! Mr. Hales follows with a pleasant paper on "Old English "Metrical Romances," and we have another article, as able as its predecessor, on the "International "Working Men's Association." "Two Years in "Natal" is pleasant, but does not encourage us to emigrate there. We are glad to read of the thorough success of the experiment of trying ladies as clerks—concerning which a good deal of information is given in an article on that subject by a "Govern-"ment Official." "F. R. C." contributes another of his provocative papers on the New Testament—provocative, that is to say, of an extreme desire to reply. The graphic account of a "German "Boarding School" does not tempt one to send children to Germany. Another military article, with the tone of which we have not much sympathy. There is a great deal worth considering, however, in Mr. Jefferies' article on "Field-"Faring Women," which gives a terrible sketch of the immorality of agricultural men and women, and is a pretty commentary upon the practical influence of the "educated gentleman" in every parish. We may quote from this. Lastly, in this month's well-filled *Fraser*, Mr. Rowley, of Monkstown, contributes a drastic review of Mr. Green's "Short History of the English "People," exposing the hundreds of inaccuracies of that very popular, very rhetorical, but very carelessly written book. Some of the blunders pointed out are stupendous.

Tinsley's Magazine keeps up its tales, bringing two of them into an exceedingly interesting condition, and there is some capital writing on women's work in "With Harp and Crown." Here is a bit:—

"And listen to this. Woman's skilled labour is worth sixteen shillings a week, at the outside; man's unskilled labour is worth eighteen shillings a week, as a minimum. There is not a man in this country, not a single stupid illiterate lout who, at the ordinary rates of pay, cannot, by fetching and carrying, earn more than a woman skilled in a mechanical trade.

"There's a lower depth still, my dear—a lower depth, for which a judgment ought to fall upon this country, and it will. They contract for what they ought to make themselves; they pay the middleman, to save themselves the trouble of preventing themselves from being cheated; they pay a price which they know to be impossible, and they look on while the contractor grinds the face of the poor to fulfil his bond. Because,

my dear, he will have his profit, that is quite certain; and unless he can cheat the Government he will starve his labourer. Thousands of women in this country doing Government work, for contractors to make their fortune; and no one to lift up a hand, and ask that labour for the nation shall be paid a fair and honest price. A woman working a machine for an army contractor for twelve hours a day—think of working a machine twelve hours—can earn two shillings and twopence-halfpenny a day; and that bar stoppages if the foreman has a spite. Six times twelve is seventy-two—seventy-two hours a week for thirteen shillings and sixpence. Most of them widows too, with families of children. There are nearly a million of widows in this country, and more than half are earning their own living."

Dr. Maurice Davies has his monthly review of the "Social *Status Quo*," in which he hints that Colonel Baker is not now seeing the inside of a prison for the first time in his life. There is some fair writing on "Famous Bohemians," with a sensible word against the cultivation of literature or art as the means of support.

We are glad to see the full text of Dean Stanley's paper on Richard Baxter in *Macmillan's Magazine* for this month. It is better than we had even imagined it to be. Mrs. Oliphant brings on the "Curate in Charge" with great freshness and with that distinctness of character, and sympathy with each character, which is one of the "notes" of genius. We are tired of Torquato Tasso, and wish magazines could let him alone for a time. Miss Phillimore, however, writes well; but there is so little now to be said. The end of the great Italian reformer is drawn with power in the last article on the Convent of San Marco—a glorious end, and yet what little did Savonarola's sacrifice accomplish! It was a life that seems to have been broken off and left nothing. The review of Mr. Tennyson's "Queen Mary" is discriminating; we have attached to it this note of news:—

"It is perhaps a fact of more meaning than popular English criticism may recognise that Mr. Tennyson's *Queen Mary* is said to be so much admired by Walt Whitman—who, more, perhaps, than anyone living, is the man of genius acted upon by such forces of national life as might quicken in him something like the Elizabethan instinct for dramatic truth."

We have less sympathy with John Knox in his relation to women than Mr. Stevenson shows in his first article upon that subject. Knox was peculiarly fallible, but is not that the case with most great reformers? They put their strength, if we may so write, into their weaknesses, and that is how their weaknesses became so apparent. Mr. Routledge gives us another of his "Indian Notes," this time on "Commerce and Manufactures," and Colonel Chesney writes, as few military men write, with thorough common-sense, upon the "Military Future of Germany."

How the publishers can produce the *Day of Rest* for the price that is charged for it is not a question for the purchasers while they can get it at the price: we can only remark that a great quantity of high-class literary matter, with admirable engravings, is brought out. There are nearly thirty articles in the present number. One is by Dr. Vaughan—an admirable practical sermon, entitled "Useful to Christ." Dr. Delitsch concludes his "Story of Jerusalem," and Captain Dawson gives another good paper on "Sunday on Shipboard." Mr. Blackmore writes of Mr. Moody and his work, and Mr. Luke Hall on "Calvin and the Reformation"—the latter with one or two new aspects. Amongst other contributors are the Rev. H. Downton, the Rev. John Hunt, and the Rev. F. S. Williams, and we have three poems from Mr. Capern.

Amongst the contents of *Golden Hours* we note four articles—Mr. Figgis's on "Caleb," Madame Coulin's on "Father Hyacinthe on the Decalogue," Mr. Low's on "Persian Literature," and Miss Buckland's on "Indolence." The *Christian Treasury* is more characteristically religious than most other monthlies. Here we have papers from Canon Hoare, Dr. Bonar, Dr. J. Thompson, with the end of the Huguenot tale, "Anna Du Bourg." *Evening Hours* for September, is one of the best numbers that has been issued. Capital are the "Pets" of the House," "Out with a Dark Lantern" (a good paper for young naturalists), and the "Cadger's "Baby." Mr. Reynolds Hole also gives us more recondite information concerning "Our Mother "Tongue." Of *Good Things* we should ask the question that we asked concerning the *Day of Rest*. It is a perfect Golconda mine for the young, with articles of all sorts, all sizes, in all styles, and on all subjects. Thanks for the portrait of Hans Anderson and the appropriate notice. The *Gardener's Magazine* is full of information as usual, and will be found of especial value at the turn of the year, with its suggestions of various kinds for garden work.

Many besides the usual readers of the *Baptist Magazine* will be glad to read the interesting notices of the late James Mursell, Dr. Davies, and J. E. Giles, in the present number, in which also we have a continuation of the unhappy "Sparley "Church." The *Evangelical* has a good portrait of Mr. Figgis, but nothing remarkable in the literary contents. In the *United Presbyterian* Dr. Cairns has an admirable paper on the "Christian Ministry," and Dr. Gill contributes much information on the "Hawaiian Archipelago."

FOREIGN MISCELLANY.

About sixty German pilgrims arrived at Mons on their way to the holy grotto of Lourdes.

The *Goloss* states that the officers of the Russian army number now 25,823, which is 5,000 more than only a year ago.

The Russian *Invalide* says the King of Burmah has declared himself the vassal and *protégé* of the Emperor of China.

A meeting of the English Working Men's Peace Society was held at Paris last night. Mr. Arch spoke with great force.

A statue to Chateaubriand was unveiled at St. Malo, in presence of a large crowd, including many literary men.

The journey of the Emperor William to Italy has, according to an Italian paper, been decided on, and the details have all been arranged. Prince Bismarck is not to accompany His Majesty.

The Marquis Beuso de Cavour, nephew of the famous Minister, has just died. The name and family of Cavour have thus become extinct. The marquis was the possessor of his uncle's papers.

One of the descendants of the Kings of France has just died in an attic in Paris. She was a fishwoman, ninety-six years of age, and was the daughter of the Marquis de Juxta-Martz, who was executed during the Revolution of 1793.

An Athens telegram states that King George, on Saturday, left the Greek capital for Corfu, where he will reside for the remainder of the season. Perfect order, it is stated, prevails throughout the country.

The gathering of Republican journalists at Troyes which M. Gambetta was expected to attend, has been postponed for a fortnight, and will, it is thought, be abandoned altogether. The Moderate Republicans have all along objected to such a demonstration.

Don Carlos is stated to have ordered the incarceration of the Carlist leaders Mendiri, Count Barrot, and the Marquis de las Houmazas, who were suspected of disloyalty to his cause. General Quesada has gone to Navarre. Military operations will be commenced in the environs of Estella.

With reference to the Carlist war, a telegram from Madrid of the 4th inst. states that according to a despatch from General Delatre, 347 Carlists belonging to Dorregaray's force had been captured, and that forty horses and three wagons, laden with arms, had been seized by the authorities.

A *Daily News* telegram from New York says that the defalcations of Mr. Ralston, late President of the Bank of California, are discovered to amount to between three and four millions of dollars. It has also been ascertained that there has been a large over-issue of stock.

A Paris correspondent says the bathing season has been cut short by an unpleasant incident; an enormous shark has been caught in a fisherman's net close to Havre. The monster's presence has caused a panic along the entire coast, Trouville, Deauville, and Dieppe are in dismay.

A ministerial order has been issued at Berlin which, by virtue of the law of the 4th of May, 1874, declares the former Bishop of Paderborn to have forfeited his right of Prussian nationality in consequence of having left the residence assigned to him by the State without the permission of the Government.

King Victor Emmanuel arrived at Modena on Monday. The town was decorated with flags, and illuminated in the evening, and His Majesty was greeted with much enthusiasm. At Palermo, on Monday, the Industrial Exhibition was opened in the presence of Prince Humbert. There was a grand ball in the evening at the royal palace.

A fight has occurred between blacks and whites at a Republican meeting at Clinton, Mississippi. It is reported that four whites and twelve negroes were killed. It has led to serious consequences. Armed whites are holding the town, having put the negroes to flight with a loss of forty killed and many wounded. The Governor has asked the assistance of the Democratic leaders to restore order.

At the Chateau of Arenenberg, the Empress and Prince Louis Napoleon have stood sponsors to the infant daughter of M. Anatole Bartholomy, formerly deputy for Haute Savoie. A great many friends of the ex-Imperial family were present, including the Prince of Orange, the Princess Mathilde, Prince and Princess Joachim Murat, Comte Benedetti, the Duc de Feltre, Duc and Duchess de Mouchy, and the Baron and Baroness de Bourgoing.

The last official advices from Constantinople state that the Servian Government has declared that it will in no way participate in the Herzegovina insurrection, and will observe perfect neutrality. Order, it is added, has been completely restored in Bosnia. Since the defeat of the Servian volunteers at Kaudjack Zwonzick the insurrection has almost entirely died out in the Herzegovina. The insurgents are giving in their submission, and the troops traverse the country without meeting any opposition.

THE ALLEGED NEGRO PLOT.—The negro Harris, who was on his trial on a charge of inciting the negroes of Georgia to insurrection, has been acquitted. The testimony showed that the plot was confined to a very few, and none of the real conspirators have been arrested.

RUSSIA AND KHOKAND.—The Russian Government seem to be convinced that the Khokand rebellion, which extended to Russian Turkestan, was fomented by Yakoob Khan of Kashgar. An agent of Yakoob Khan has just made his appearance at Odessa, but as he must have left before the recent revolutionary events, his arrival will hardly have the power to put off retributive measures.

ROMISH RIOT AT MONTREAL.—In accordance with a decree from the Judicial Committee of the Privy Council, an attempt has been made to inter the remains of Joseph Guibord in the Roman Catholic cemetery of this town. A mob of French Canadians, however, armed with stones and revolvers, prevented the procession from entering the cemetery. The burial in consequence was postponed for a few days, when measures will be adopted to prevent any breach of the law.

THE BONAPARTISTS.—M. Rouher's absence from the impending council at Arenenberg has been much commented on. An evening paper alleges that, anticipating displacement, he has spontaneously resigned the leadership of the Bonapartists, and has proposed M. Raoul Duval, who is to speak at a dinner at Evreux, as his successor. It suggests, however, that on the failure of his successor he will reappear on the scene with greater authority than ever.

DORREGARAY, the Carlist chief, after being driven out of Catalonia, and hunted about to prevent his reaching Don Carlos, has managed to escape into Navarre. The Carlist chief is supposed to have fled with his troops, some 2,000 men, during the night along the Franco-Spanish frontier, and by traversing the narrow paths used by smugglers prevented active pursuit on the part of the royal army. Madrid telegrams continue to speak of numerous desertions of Carlists, officers as well as men, and of the abandonment in despair of the cause of Don Carlos by many who had been his adherents.

THE PILGRIMAGE OF GERMAN CATHOLICS TO LOURDES will only consist of thirty members. It joins the Belgian pilgrims at Mons. It is said that the Roman Catholic Episcopate has confidentially ordered the clergy to dissuade their congregations from taking part in the pilgrimage. Prince Loewenstein-Wertheim and other high noblemen have gone singly to Lourdes. A correspondence has passed between the French and German Governments on the subject, and it is said that the latter has expressed conciliatory sentiments, and declares the French Cabinet free from any responsibility in the matter.

THE ANNIVERSARY OF THE BATTLE OF SEDAN was celebrated at Berlin on Wednesday by a grand parade of the troops in garrison at Berlin, Spandau, and Potsdam, on the exercising ground at Tempelhof, at eleven in the forenoon. A *Standard* telegram says that in spite of rain and mud about 15,000 persons collected on the ground. The troops, made up of cavalry, infantry, artillery train, &c., were commanded by Prince Augustus of Wurtemberg. The Emperor arrived in a carriage, but witnessed the parade from horseback. Prince Charles, Prince Frederick Charles, the Empress, and Princess Charles were also on the ground. Among the visitors and foreigners present were Prince Leopold of Bavaria, the Duke of Connaught, British and Bavarian officers, Turks, Russians, Armenians, and Japanese. In the afternoon there was a grand state dinner at the Royal Palace, and in the evening there was a gala performance at the Opera. The city was decorated with flags, and in the evening there was a general illumination. From morning until late at night there were enormous crowds in the streets. All parties joined in the celebration, except the Social Democrats, who observed the birthday of their famous leader, Ferdinand Lasalle. Advices from the provinces state that the festivities everywhere were largely attended, and passed off amid much patriotic enthusiasm. The Emperor, the Empress, and the Prince and Princess Carl left in the evening for Weimar to be present at the ceremony of unveiling the statue of Charles Augustus. The celebration of the anniversary was forbidden in Austria.

DR. LANGE.—Lange, the great commentator, as we learn from Professor W. Wells, LL.D., in the New York *Advocate*, is now seventy-three years old, and was the son of a poor peasant. His mother, however, was a woman of a keen and penetrating mind, with a great love for the beauties of nature, and did much to develop within him a similar love and a taste for study beyond his years and social position. After much struggle and many difficulties he succeeded in graduating at the University of Bonn, though obliged to leave his trunk behind as security for his debts. He began his literary career soon after his settlement as a pastor. In 1841 he accepted a call to the University of Zurich, where he brought out his "Life of Jesus" and his famous "Dogmatics." In 1854 he received a call to his Alma Mater, the University of Bonn, which became the scene of still greater activity in the professorial chair, the pulpit, and the study, and where he is still labouring with undiminished vigour. Here he began his great commentatory,

issuing the first volume in 1856. The Gospels of Matthew, Mark, and John, the Revelation, and the first four books of Moses, are his own unaided work; the Epistles of the Romans and to James he compiled with assistance. He has surrounded himself with an unequalled corps of co-labourers, and with their aid the New Testament has already been completed, and the Old Testament nearly so. The work has a large circulation in Germany, Switzerland, and the Netherlands, as the translation of it into English by Professor Schaff and his helpers has in England and America.

WORKING OF THE MAINE LIQUOR LAWS.—It seems as though we were never to get any reliable information on this subject. The following extract from a letter written by the present Governor of Maine, Mr. Nelson Dingley, to the Hon. Neal Dow, is published as the latest testimony on the subject. He says:—"The influence of the law has been salutary, not only in mitigating the dram-shop evil, but also in promoting good order, thrift, and sobriety. Since the close of the war for the maintenance of the Union, during which there was great laxity in the enforcement of these laws, in consequence of the engrossment of the public mind in the great struggle for national existence, the execution of the so-called 'Maine Law' has improved from year to year, until dram-shops have practically ceased to exist in the rural portions of the State, in which are found more than three-fourths of our population; and even in the cities, where it is always more difficult to restrain vice and crime, open tippling-shops have been largely reduced and in many almost entirely closed. The enforcement of the law is already as efficient and general as is that of many other laws the value of which is unquestioned, as, for example, the laws prohibiting gambling-houses, brothels, and obscene publications; and every year witnesses an improvement in its execution. So general has become the conviction that the policy of prohibiting the dram-shop, on the whole, restrains the evils of the liquor-traffic immeasurably beyond any conceivable system of licence or regulation, that all organised opposition to the 'Maine Law' has ceased in this State, and, at least, two-thirds of our people give it a hearty support."

THE FALL OF SEO D'URGEL was, according to a correspondent of the *Pall Mall Gazette*, entirely owing to the dearth of water. The supply was entirely exhausted. The writer says:—"Before leaving Urgel I walked round the forts and town on the evening of the 26th inst., immediately before the capitulation, which was settled before 8 p.m. The imposing Castillo was almost uninjured, its lofty and complex bastions presenting almost the same aspect as when I first reached Urgel on the 22nd of July. The higher situated, but less lofty walls and towers of the citadel, were all ragged towards their parapets, but exhibited on practicable breach, the garrison having worked nightly, with great expenditure of water, in repairing the serious breakage of each day. From the parapets of both forts a large number of cut and barked tree-trunks projected into the air, forming an ingenious protection against small shells, as well as a convenient rest for the rifles of the men who had maintained the musketry fire. The large village of Castell-Ciutat, between the forts, presented the blackened and still smoking ruins of two-thirds of its houses, the remainder being mostly pierced and shattered by the constant shelling to which they had been exposed from the first. The town of Urgel had suffered singularly little injury; an occasional small cavity in the walls and houses towards the forts, a few shattered roofs and chimneys, and the blackened beams of three or four ignited hay-lofts, being the only traces of the Carlist fire. The hospitals were, however, filled with wounded, and forty or more had been established in the bishop's palace. The entire loss on both sides may be estimated at about 500."

THE BISHOP OF SEO D'URGEL.—The following particulars from the correspondence of a daily journal of the crime with which the Bishop of Seo d'Urgel is charged, are published in the *Evangelical Christendom*:—"The bishop, who, with the garrison of Seo d'Urgel, was taken prisoner by the Alfonsists at the fall of that fortress, is charged with the crime of homicide, which was first preferred against him four years ago. The bishop, it seems, undertook to establish a seminary in Urgel, and to defray the expenses thereof he levied a tax on the salaries of all the ecclesiastics in his diocese. There was one among them who, more independent and more liberal than the rest, protested against this extortion, and refused to contribute, alleging that the bishop was not authorised by law to levy any such tax. The bishop seized the priest and buried him in a dungeon, just as any feudal chief of 'knife and halter' might have done in the Middle Ages. When the culprit was taken into the presence of the offended prelate, he was commanded, on bended knees, to retract all he had said against his superior, and swear obedience for the future. The refractory priest, on the contrary, refused to do anything of the kind, adding that he considered himself henceforth as altogether separated from the Catholic Church, and free from ecclesiastical rule; that he was no longer either priest or Catholic. This answer so exasperated the 'Prince of the Church,' that he forthwith ordered the offender back to his dungeon, where he was subjected to tortures comparable only with those of the Inquisition. The ferocity of the bishop even went to the extent of the mutilation of his victim, who died in consequence of the torture he underwent. The Public Prosecutor of the Supreme Court of Justice, in accordance with the opinion of the Judges' Chamber sitting at Madrid during the vacation, has asked the Government that the Bishop of Urgel should be brought to the capital to answer the criminal charges preferred against him."

THE KING OF ASHANTEE AGAIN.—A correspondence, published in the *Times*, between the King of Ashantee, backed by the principal merchants of Cape Coast Castle, on the one side, and the Government of the Gold Coast on the other, warns us that there may be new troubles in that quarter before long. It is true that the Ashantee power was broken by the result of Sir Garnet Wolseley's expedition, and that the kingdom of Koffee Kalkalli was soon weakened by the revolt of his leading chiefs, and especially by the recognition of Djuabin as a separate sovereignty under its rebel chief Asafu Agai. This recognition was pressed upon Koffee Kalkalli by Captain Lees, who was sent by the Colonial Government to negotiate between the Coomassie Government and its revolted subjects. Since the accession of the new King of Ashantee, Osai Mensah, the chief of Djuabin, has, according to the complaints from Coomassie, been violently aggressive. The letter from Osai Mensah published to-day bears evident marks of editing by English hands, but the substance of its allegations ought to be investigated. It asserts that the Djuabin chief claims the Ashantee kingdom as granted to him by the English Government; that he has given orders to his followers and the smaller chiefs who acknowledge allegiance to him to plunder and slay those who remain subject to Osai Mensah, and that peaceable travellers bound for the interior have been threatened by him with death. These grievances are elaborately recited by Osai Mensah in justification of a menace of war, conditional on the conduct of the English Government. The Coomassie King begs that if the Governor of the Gold Coast will not use his influence to repress the insults of Djuabin, he may at least give an assurance that the tribes under the English Protectorate will be neutral in the coming struggle. To the merchants of Cape Coast who forwarded Osai Mensah's letter to the Government, the Governor's private secretary has replied, "It will be for his excellency to act with reference to the affairs of the interior as may seem to him to be advisable."—*Pall Mall Gazette.*

WAGES AND LIVING IN MELBOURNE.—In one of the series of letters which Mr. Anthony Trollope is sending over to some of our provincial contemporaries, we find the following:—"Melbourne has become a great town, by far the greatest congregation of British human beings outside the British Isles. It contains above a quarter of the population of the entire colony—a population which is excessive, and, as far as the evidence goes, tells badly for the agricultural interests. Men prefer to live where they can be engaged in manipulating the production of others than in producing themselves. Consequently, though large districts of Victoria are capable of growing wheat, she is driven to import grain. But there they are, these 200,000 human beings, eating and drinking and enjoying life. Very little poverty meets the eye. Three years ago I saw no street beggars. On the present occasion one or two have asked me for money, but even these have had about them a look of colonial well-being. Artisans in Melbourne, such as masons, bricklayers, and carpenters, now earn from 8s. to 10s. a-day. Twenty years ago they were earning from 12s. to 30s. But twenty years ago everything in Melbourne was so dear that the man's condition was hardly better than it is now. Men servants, such as grooms and gardeners, are earning from 40*l.* to 50*l.* per annum, with board and lodging. A plain cook receives from 30*l.* to 40*l.*—other maid-servants from 45*l.* to 35*l.* per annum. Farm labourers through the colony are paid from 15s. to 20s. a-week, with their rations. A shepherd, whose work is supposed to be the lowest class of work, gets from 25*l.* to 35*l.* per annum, with rations. In shearing time, the shearers of sheep will earn from 12s. to 15s. a hundred, and as he will shear, on an average, 350 sheep a-week, he will receive from something under 40s. to something over 50s. a-week. But shearing is skilled labour; it lasts but from 10 to 12 weeks in the year; and the shearer finds his own provisions. The value of money wages is, however, only relative, and depends on the cost of provisions. In Melbourne butchers' meat ranges from 3d. to 7d. per lb. In country towns it is cheaper—say from 2d. to 5d. Bread is nearly the same as in England, the difference, if there be a difference, being in favour of the colony. Clothes, upon which protective duties are levied, are somewhat dearer in Victoria than at home. Fuel, if purchased, is dearer in the towns, coals running in Melbourne from 30s. to 35s. a ton; but the climate requires but little fire, and in the country wood is cheap. Rent in the towns is dearer than in England, but the labourer's facility of building for himself or living without rent is greater. Upon the whole a labourer's money will, I think, go further in Victoria than in England—though a gentleman's money will not go so far. The labourer is ministered to by himself or his wife. He who wants other ministers has to pay dearly for them. Nor is the labourer troubled by school fees. The education of his children is supplied free by the State, and is very good. Whether too much be not taught, and technical aids to education be not too often relied on, so as to produce what school pundits call results, is a question into which I need not enter now. The fault, if there be such fault, is to be found also in England and in the United States. The collected wisdom of the school pundits has not, probably, as yet, found out the best mode of educating the children either of the rich or poor. But the workman in Victoria will certainly think that the Victorian Government has found out the best mode of paying the schoolmaster."

THE PLAN OF THE ARCTIC EXPLORERS.

The objects of the Arctic explorers and the means by which they propose to carry them into effect, are thus explained by the special correspondent of the *Daily Telegraph*:—

"After passing down the Waigat on the 17th of July, the Arctic Expedition would probably be at Upernivik on the 21st, and, having shipped Hans and his family, would be in Melville Bay on the 23rd, which is sufficiently early. The news respecting the weather, received from Mr. Krorup Smith and other Danish officials, was encouraging. The last winter was very much colder in South Greenland than in the north, owing to strong westerly winds from America, consequently that this is a favourable season for navigation late in the summer, but not in the early part, and that it would have been a mistake for the expedition to have reached Melville Bay earlier than the latter half of July. We now have good reason for the hope that the two ships passed through Melville Bay and reached the North Water without serious obstruction. Yet, in facing the dangers of Melville Bay, officers and men are fully prepared for the worst, and all the necessary arrangements have been made. In anticipation of a sudden nip destroying the vessel, provisions were placed in readiness on the upper deck, and haversacks were served out to every officer and man, with the names painted on them, each containing two blanket wrappers, one pair of boot hose, stockings, mitts, and drawers, mocassins, one jersey, one comforter, a Welsh wig, a towel, comb, and piece of soap. All officers and men were also told off to the boats in the event of being forced to abandon the ship. The plans for the shape of a dock cut in the ice, and of the pieces to be sawn, were also drawn to scale, and officers and men were appointed to provide stores, to work at the different ice saws, and to prepare and ignite blasting charges, each with his special duty. But there is good reason to hope that these precautions, though necessary, will not have to be put in practice, and that the expedition will succeed, under the able guidance of Captain Nares, in passing safely through Melville Bay into the North Water. The next step will be to deposit a record, and establish a large depot, with a boat, on the north-western-most of the Cary Islands. Two large depots, of 3,600 rations each, being one month's provisions for 120 men, have been prepared, called A and B, which are stowed on the upper decks of the Alert and Discovery respectively, ready for landing. The expedition will proceed from the Cary Islands to the entrance of Smith Sound, when a navigable period, including the whole of August and part of September, will, it is hoped, be before it. A record will be left at Sutherland Island, and, if the entrance is fairly clear of ice, also at Littleton Island on the east side. Sutherland Island is the position most easily reached by a vessel coming from the south, and Littleton Island from the north, as there is sure to be always much water in the narrow part of the channel. The ships will then cross to the west shore of Smith Sound, and work their way to the north on that side. If there is much ice north of the Cary Islands, the principal cairn, with records, will be on Gale Point, south of Cape Isabella. The latest news will probably be found here; for if, as is likely, the Discovery winters on the west side of the channel, it will be easier for her to communicate with Gale Point or Cape Isabella than with Littleton Island, owing to the difficulty in crossing Smith Sound. A boat will be landed at Cape Sabine. Depot B will be landed on the western side with a boat, and travelling depots of 240 rations (20 days for 12 men) at three specified points south of the Discovery's winter quarters. Cairns will be built near the depots, with notices buried 20ft. magnetic north of them. It is hoped that suitable winter quarters will be found for the Discovery on the north side of Lady Franklin Strait, in latitude 82deg. N, or a short distance further north. As soon as she is snugly established, a depot of 10,000 rations will be formed on shore, together with a supply of coals. Captain Stephenson will then at once throw out hunting parties, both to the shore and on the ice, to collect food for the dogs. The Alert, taking two officers and men for two sledge-parties from the Discovery, will then press onwards alone to the north. Depots and cairns will be landed at intervals of about sixty miles, consisting of 480 rations each, or forty days' provisions for twelve men. With these heavy undermanned ships, the surest way of reaching the Pole, in the opinion of Captain Nares, is not to risk failure by pushing forward away from the land. If the Alert can winter even in 84deg., and there is land ahead, there is the certainty of attaining a very high northern latitude by sledge-travelling, and of exploring the neighbouring coasts so as to be prepared to advance the ship along known shores during the following season. For Captain Nares considers a second season preferable to pushing off away from the land, and thereby risking a winter in the drifting pack, whence all chance of exploring is at an end.

"As the sun begins to approach the horizon in 1876 the grand work of the expedition will com-

mence. The object will be to reach the Pole, and, on return of the supporting sledges, much will be done in exploring nearer the ships. To the constant weights on the sledges must be added in each case the weight of forty days' provisions, the largest amount that can be carried on one sledge. Each ration weighs 2lb. 11ozs. For a 12-man sledge there will be 480 rations, weighing 1,290lbs., or 107½ to each man, which, added to 66lb. constant weights, makes 173½lb. for each man to drag, of course getting less every day, as the provisions are consumed. For an 8-men sledge there will be 320 rations, weighing 810lb., or 100lb. for each man, which, added to his 77lb. constant weights, makes 177lb. for each to drag. For a 5-men sledge there will be 200 rations, weighing 537½lb., or 107lb. for each man, or, added to 81½lb. of constant weights, makes 181½lb. for each man to drag. It will, however, be chiefly the 8-men sledges that will make the long journeys with a load of forty days' provisions. The conveyance of a boat with the long travelling parties, in the event of meeting open water, is a measure of the greatest importance. On smooth ice with the wind aft or on the quarter, a sledge will travel under sail at a good pace. The spring travelling of 1876 will probably commence about the 1st of April, and the main attempt will be made by six sledges and fifty-two men, an arrangement which will only leave ten in the ship, including officers. This fact proves how short-handed the expedition really is. The object of all will be to enable one sledge to approach the North Pole, by advancing to the north for fifty-six days, and attaining a distance of 500 miles from the ship. The grand achievement will be done by a system of depots and auxiliary sledges. No one who is without experience of Arctic travelling can realise the hardships, dangers, and sufferings that these brave men will encounter and overcome. As the earlier sledges return they will be able to do much exploring and collecting work as well as hunting at short distances from the ship, and we may hope that musk oxen, reindeer, and birds will be abundant. Then other officers, including Dr. Moss and Captain Fielden, will probably lead short sledge parties and display their flags while performing very useful work. The dogs will chiefly be used in keeping open communications with the Discovery, and the two officers with their sledge crews belonging to the Discovery on board the Alert will return to their own ship, to be met half way by parties from the Discovery, who will advance as far as 84 deg. N., and remain until May 15 at least. The spring sledging work of the Discovery will be important, and forms an indispensable portion of the scheme. Her parties will continue the exploration of the north coast of Greenland, and a depot will be formed beyond Cape Stanton. A party will go to Hall's grave and examine the stores. Another, with dogs, will communicate with the first at the entrance of Smith Sound, and leave despatches and letters there. It is fully expected that some vessel will go to the entrance of Smith Sound to communicate and receive news in the summer of 1876, and a boat will probably be sent down by the Discovery during the autumn. The probability of passing a second winter in the ice, and of not being able to complete the work until 1877, has been considered. If no news is obtained of the Alert by the Discovery in 1876, Captain Stephenson is to make a second attempt to communicate in 1877; but if there is still no news, the Discovery is to land all provisions that can be spared and to go home in August, 1877, for it may then be concluded that the Alert has advanced nearer to Cape Bismarck than to Robeson Channel, and may be expected to come out on the east coast of Greenland. The relief ship which is to go out in 1877 must, if the Alert has not been heard of, winter at the entrance of Smith Sound. If the Discovery cannot get out before August, 1877, she is to endeavour to communicate, by boat or otherwise, with the relief ship, and the officers and crew are to abandon the Discovery early in 1878, leaving her in a safe position and as habitable as possible. But, if all goes well, the Alert and Discovery will complete their perilous though glorious mission without accident, and return home in the autumn either of 1876 or 1877.

PROFESSOR FAWCETT ON EDUCATION.

Professor Fawcett attended a meeting at Salisbury on Monday for the distribution of the prizes awarded by the committee and the University certificates in the late Oxford and Cambridge local examinations. The Mayor presided, and the meeting was attended by many of the principal persons connected with the city and neighbourhood.

The prizes having been distributed by the Rev. Canon Swayne, the Mayor called upon Professor Fawcett to address the meeting.

Professor FAWCETT, who was received with much applause, said: Considering that the examinations have been held in this centre for the first time; considering that the schoolmasters and schoolmistresses have had little experience in preparing their pupils for these examinations, I think that the results which have been achieved have been decidedly creditable, and that the success which has been attained may be regarded as a sure indication that with renewed exertions still greater success is certain to be secured in the future. With regard to the general result of the examination in this centre, it may be remarked, whereas the boys did far better than the girls in the Cambridge examination at Christmas, the girls have done far better than the boys in the Oxford examination just held, so that, taking both examinations, the proportion of boys and girls who have satisfied the examiners is almost exactly alike. The chief cause of failure in an examination is a want of thoroughness and accuracy. Nothing produces so unfavourable an impression upon an examiner as a question answered in a loose and shambling style; and there cannot be a greater mistake than for a teacher or a pupil to suppose that going over a wide range of subjects in a cursory and shallow manner will produce so good a result in an examination as obtaining a more complete mastery over a much smaller number of subjects. There is one danger connected with these examinations on which I am anxious to say a few words of earnest caution. I notice that some of the candidates have taken no less than eight or ten subjects. It would, I am sure, be in every respect better, not simply with regard to the examination, but with regard to the influence exercised on the pupils' minds, if their attention was confined to a smaller number of subjects. Let it never be forgotten that excellence in a few subjects ought to be regarded as a much greater distinction, and is certain to prove permanently far more beneficial, than mediocrity or showy superficiality in several subjects. It is not improbable that the system on which these examinations are now conducted is partly responsible for the candidates being encouraged to take in too many subjects. In the Oxford examination candidates, however distinguished they may be in one particular subject, obtain no recognition of this distinction unless they get in the aggregate a sufficient number of marks to obtain first-class honours; and in the Cambridge examination, it is quite possible that the candidate who may exhibit particular excellence in some subject, such as mathematics or classics, may be classed much lower than a candidate who has done only moderately well in many subjects. I shall be sorry if it were supposed that I was recommending a too early concentration of the mind on one subject. There may be an excess of specialisation, just in the same way as there may be an undue amount of diffusion. All that I am contending for is that nothing should be done to encourage thoroughness being sacrificed to a diffusive superficiality. In making these remarks I hope it will not be supposed that I desire in any way to disparage these examinations; no one can place a higher value upon their usefulness both to teachers and pupils than I do. My sole object is to advise their being made as efficient in their working as possible. To the teacher they must prove most valuable, because they afford him an opportunity of ascertaining in what respect his system of instruction is defective, and where it most needs strengthening. To the pupils these examinations will serve as an incentive to industry, and will train them in a habit of careful expression and accurate thought. It must not be supposed that these advantages are confined to those who obtain success. Many of those who have now failed will no doubt be successful on another occasion; and even if future success is not in store, there is not one of those who have failed who is not better for the extra effort and mental discipline which preparation for the examination has called forth. For more than twenty years I have had an abundant opportunity of watching those who have passed examinations where competition has been the most severe; and I have no hesitation in saying that where one has suffered any mental or bodily injury from overwork, at least twenty have brought upon themselves far more serious and lasting harm by living a purposeless and indolent life. The longer I live the more I become convinced of the truth of the remark I once heard made by one whose memory will long be honoured in this city. I remember talking to Dr. Fowler when he was in his ninety-sixth year. I was so much struck with his extraordinary vigour that I asked him to what it was due. He said, "The chief circumstance to which I attribute my health is that throughout life I have always acted on the principle that it is just as important even from the health point of view to keep the mind active as it is to give plenty of exercise to the body." Again and again I have been reminded of the truth of this remark when I have observed that none seem to enjoy such perfect health as those who combine in due proportions mental and bodily activity. Only a certain number of hours can be profitably spent in reading each day. When the mind gets jaded the work that is done leaves no good result behind, and I believe that six hours' work a day will often produce a better result than ten hours. I have known one who has been working five or six hours a day, preparing for his examination, spend his leisure time, not in the fresh air taking healthy exercise, but in sitting in a close room reading a novel. If under such circumstances the health gives way, can it be fairly laid to the charge of the examination? Probably, however, the most serious attack which will be made upon the examination system, which has extended with such remarkable rapidity during the last few years, will come from the privileged classes, who are beginning to perceive that these examinations will be an agency with which the people will be able effectually to attack the stronghold of patronage. Signs are not wanting that a vigorous effort will be made to return to the old days, when appointments in the army, in the navy, and in the civil service were not open to the whole nation, but were obtained through family influence and political favour. The old state of things has already been, to a certain extent, restored in the navy, where appointments are no longer to be competed for; what has been done in the navy will also soon be done in the army and the civil service, if the people are not sufficiently watchful. The simple principle for which we ought to contend is this, that these appointments, held for the public advantage, paid for by money, ought not to be appropriated to particular classes or to particular families, but that they should be held by those who are most fitted to discharge their duties. I should be prepared to admit as freely as anyone that an examination is not an infallible test of fitness; but however highly the imperfection of the test may be estimated, it may with confidence be maintained that, as a test of fitness, it is incalculably more accurate than when men are selected either by political favour or for family connection. One very important advantage must undoubtedly result from the spread of these university examinations, and from the gradual extension to the entire country of that system of university teaching which is now being carried out with such marked success in many of our large towns. No one, I think, can deny that a very powerful stimulus will then be given to higher education. Not only will instruction of a superior kind be brought within the reach of many who will otherwise not be able to enjoy it, but great numbers in every class of society will be encouraged to continue their studies when they know that the knowledge which they may acquire will be fairly tested by some of the ablest men in the country. It cannot be too constantly borne in mind that the great problem of national education will not be solved by simply securing the elementary instruction of the people. We should not rest satisfied until the vast educational and other endowments possessed by the nation are so administered that the children of the humblest and the poorest shall have an opportunity of continuing their studies if they possess such special faculties as to enable them to profit by high education and to attain intellectual distinction. I am glad to hear that a movement is commencing here, which I trust is an indication of what will take place in other parts of the country, to utilise some of the endowments possessed by this ancient city to promote the intellectual advancement of its inhabitants. No one would desire to see bequests which have been left to the poor by munificent benefactors in the past diverted to the exclusive benefit of other classes; but it certainly seems to me that few things that could be done for the poor would confer on them a greater advantage than opening up to them avenues of higher education by enabling those children who may most distinguish themselves in the elementary schools to be gradually advanced by the aid of scholarships and exhibitions to second and first grade schools. During the last few years I have so often seen those who have gained the highest honours at Oxford and Cambridge obtain their first success in these university local examinations, that I believe it is not too much to expect that some of those who have this day been rewarded with certificates and prizes have a future before them in which still greater successes will be gained. In conclusion, the hon. gentleman offered the students present a few words of advice and encouragement.

THE SALT MAUSOLEUM.

In the beautiful Congregational Church which was one of Sir Titus Salt's first gifts to the people of Saltaire, there has been built, to the left of the choir, a family vault or mausoleum that, as now completed, is certainly one of the finest examples of monumental architecture to be found in this part of the country. In this vault, which was designed by Messrs. Lockwood and Mawson, of Bradford and London, repose the remains of the first wife of Mr. Edward Salt and also the remains of three of Sir Titus Salt's children, Whitham, Mary, and Fanny Caroline Salt. Between three and four years ago a commission was given to Mr. J. Adams-Acton, the eminent sculptor, to decorate the mausoleum with suitable mural monuments, and the result is such as cannot fail to give satisfaction to the founder and add to the artistic reputation of the sculptor. The vault is a square one, and three sides of it are occupied with the monumental designs referred to. On the side facing the entrance appears the principal piece of sculpture, to which Mr. Adams-Acton seems to have devoted himself with all the thoroughness of his art. The conception is a most powerful one, embodying a beautiful and appropriate idea, and affording the fullest scope for the play of the artist's imagination. The Angel of the Resurrection is represented standing in a dignified attitude, with wings outstretched, in readiness to carry the command of the Almighty. In her left hand she holds the trumpet wherewith the final summons has to be made, and with her right hand she points to the tablet at her side, upon which tablet is inscribed the words of the 16th chapter of Corinthians. The sculptor has been remarkably successful in the modelling of this figure, the proportions being anatomically exact, and the disposition of the limbs and drapery graceful and unconventional. It has evidently been the sculptor's aim to give in this figure an abstract representation of majesty, goodness, and beauty combined. The face is commanding and yet contains an expression of holy tenderness that is very impressive. The hair is represented as flowing loosely behind the head, and is managed very carefully. Altogether,

the figure gives a perfect embodiment of a sublime thought, and is one that will largely contribute to the sculptor's fame. The figure is cut out of a splendid block of the purest Carrara marble, in which there is neither taint nor flaw of any kind. Its height is 7ft. 3in. It is enclosed in a framework of blue-grey Sicilian marble, the pilasters being richly ornamented with representations of the poppy, the lily, and the rose. The pediment is ornamented with the figure of the dove, bearing the olive-branch, emblematical of peace. Below this are the words, "Blessed are the dead who die in the Lord," boldly cut out of the solid marble. The base is composed of Russe-antique marble. This piece of sculpture altogether is 15ft. 9in. high, and is placed over the family monument, on which, at some date that we trust is far distant, will be inscribed the names of Sir Titus Salt and the other members of the family. Over the tablet erected in memory of Mrs. Edward Salt, Mr. Adams-Acton has wrought the arms of the family, and has given a general ornamentation, combining the passion flower and a conventional adaptation of the serpent, emblematical of sweetness, wisdom, and strength. The words, "Christ is all and all in all," are inscribed on the pediment. The ornamentation on the other monument is the same in general design, and displays a graceful intertwining of the oak leaf and the lion's claw, emblematical of courage and strength. The inscription on the pediment is as follows:—"And behold I come quickly, and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do His commandments, that they may have right to the tree of life and may enter in through the gates into the city." The walls of the vault are done in Pompeian red, and the light comes in from the roof. Taking Mr. Adams-Acton's work as a whole, it evinces a masterliness of conception and a felicity of treatment that few modern sculptors could equal. The monument will not only be one that will carry the name of Salt down to future generations, but will serve to perpetuate the name of the artist who has been enabled to accomplish the work so satisfactorily. This idea of Sir Titus Salt's of erecting his own mausoleum is an original one for this age, although in ancient times it was a usual custom on the part of great men. It was, we believe, Sir Titus's wish that the work should have been finished by his seventieth birthday, which was celebrated two years ago at Crow Nest, the whole of the workpeople at Saltaire taking part in the festivities. It was found impossible to complete so elaborate a work, however, by that time, and a cast of the large figure was inserted in the mausoleum for the occasion.—*Bradford Observer.*

Miscellaneous.

RELICS OF PETER THE GREAT.—A curious circumstance is reported, namely, the discovery in a house in Great Peter-street of a sideboard, a bookcase, and an iron chest which were made by Peter the Great when he was living as a workman in this country. The *London Gazette* of February 9, 1698, describes these articles, which are said to have remained where the Czar left them, and as he left them, since that time. Latterly they have been considered rather in the light of lumber, but having been seen by M. Stanislaus, a Pole, they have now become the property of a Russian nobleman, Gregoire Tschertkoff, who intends presenting them to the Emperor of Russia, in order that they may be placed among other relics of Peter the Great at Moscow.

THE BRITISH ASSOCIATION.—All the sections but three of the British Association brought their proceedings to a close on Tuesday, and the remainder—the Chemical, Geological, and Mechanical—had only a few papers each to dispose of on Monday. The general committee held their last meeting at one o'clock, and made grants amounting to 1,489*l.* in aid of scientific inquiry. The concluding general meeting was held in the afternoon, when the usual votes of thanks were passed, and the meeting was adjourned to 1876, when it will meet in Glasgow. There were subsequently several excursions. One party went to Bath, where the mayor and corporation entertained them; a second were the guests of the Marquis of Lansdowne, at his seat, Bowood; another party visited Chepstow and Tintern; while others visited Stonehenge, the Mendip Hills, and Totworth, the seat of Earl Ducie.

LAMBETH BATHS WINTER MEETINGS.—On Saturday evening a festival and conference of the workers at the above meetings was held at the Borough-road Congregational Church, under the presidency of the Rev. G. M. Murphy. There were also present the Rev. Dr. Ogilvie, of Falkirk; the Rev. J. B. Robertson, of Leeds; Messrs. A. Dunn, R. Rae, G. C. Campbell, and many others. The chairman explained that the forthcoming series of meetings would be the fourteenth, and that Mr. S. Morley, M.P., Alderman M'Arthur, M.P., and other influential friends, had promised their presence and assistance. Mr. Morley has paid the rent of the meeting-place every winter since 1862, and Mr. Murphy has conducted the gatherings the whole of the time. Many valuable suggestions were made during the evening as to the forthcoming series, which will last from the first week in November till the last week of March, 1876.

THE LICENSING LAW IN LIVERPOOL.—The Liverpool licensing magistrates have come to an agreement with regard to those publicans who have made addition to their premises, and passed the following resolution at their last meeting:—"That, without in any way prejudicing any action which may be taken by any person in respect to the sale of liquors in places alleged to be unlicensed, it be hereafter rule of the bench—that from and after this date no licence to any existing public-house or beerhouse will be renewed if any extension or structural alteration of the premises now licensed has been commenced or made without the written consent of the bench having been previously obtained; such consent to be applied for fourteen days before any transfer sessions in writing, accompanied by plans showing the proposed alterations." At the local brewsters' sessions several renewals of licences were refused.

RAILWAY ACCIDENTS.—In publishing a detailed list of railway accidents for the months of July and August, the *Pall Mall Gazette* says:—"It was not to be expected that the excursion season would pass without a heavy list of killed and wounded, and the roll for July and August is a cruel refutation of Sir John Hawkshaw's airy assurance that 'at present accidents are so rare that for all practical purposes they may be looked upon as imaginary or unknown.' There have been thirty-two so-called accidents, nearly all due to negligence, recklessness, or want of punctuality. Sixteen persons have been killed, twenty-six have been dangerously injured, forty-six have been more or less seriously hurt, and how many passengers have been only severely shaken, bruised, and knocked about we dare hardly say; but the number must be over 300. Eleven of these disasters were due to collisions, ten were caused by carriages leaving the line—three of these were while crossing junctions—and in four cases the tire of the wheels broke.

THE HARVEST.—The *Daily Telegraph*, in publishing three or four columns of harvest reports from all parts of the country, says, in a prefatory notice:—"Though the general statement is not such as to warrant our indulging in any excessive jubilation with regard to the harvest this year, it is at least consolatory to observe that the fears engendered by a long and depressing season of cold and wet at the very time when genial warmth and sunshine were naturally looked for have not been realised. At the worst, we shall probably go back to an average with which we had been content until an exceptional cheapness of breadstuffs spoiled us for normal prices. In many parts a rich after-growth of meadow grass has wonderfully compensated for the almost total loss of the ordinary hay-crop; the roots, on which our cattle now depend even more than on the pasturage of old, have been bountifully yielded in some districts, and have scarcely failed in any; while the abundance of orchard fruit is a signal and universal success of the autumn season."

JUSTICES' JUSTICE.—On Thursday, at Callington, a bench of Cornish county magistrates sent to prison for fourteen days two children of the ages of five and seven years. The offence of which they had been guilty was the pollution of a well belonging to one of the "resident gentry." The sentence was a fine of 1*l.* and costs. The children could not pay it, their parents would not, and so, as the chairman (Captain Hornden) observed, the law had to take its course. The magistrates, it is true, exhibited great reluctance, and expostulated with the father for his "disgraceful conduct"; but the father was disposed to put the disgrace on another back than his own, and contended that having chastised the little ones for their offence, he had done all he could or should do. Another instance of justices' justice took place at Ulverstone on Thursday. A respectable-looking working man, a stranger, received a violent blow on the mouth from a well-known "rough." He defended himself until the arrival of a policeman. In due course both were charged with a breach of the peace. The "rough," an old acquaintance of the police-courts, pleaded guilty, whilst the stranger made a plain statement of the assault. Both were bound over to keep the peace and pay costs. The stranger objected to the stigma on his character and the attack on his purse, but, as he was threatened with committal to prison, he consented to be bound. Nine magistrates were present, including an M.P. and an ex-M.P. Some of the solicitors in court showed their disapproval of these proceedings in a very marked manner.

THE NORWICH COMMISSION.—Several persons, who had acted as agents on both the Liberal and Conservative sides at former elections, were examined before the commission at Norwich. All admitted that there had been an excessive employment of messengers by their respective parties, but contended that they had only followed the example of their opponents. Evidence was also given as to the engagement of "roughs" for the purpose of "keeping order" at the meetings, and some witnesses defended this practice. Mr. Womersley, manager to Messrs. Colman, admitted that he was a warm Liberal partisan, and that he had engaged persons to watch the other side, but denied that he had employed gangs of roughs to make disturbances. On Saturday Mr. E. Tillett, son of the late M.P. for Norwich, was examined. He acknowledged that every one in ten of those who voted for his father in 1875 was paid. There had also been an excessive employment on the Conservative side, 700 messengers having been engaged by them in one ward alone. He believed that a Conservative candidate would not stand any chance in Norwich unless he resorted to corruption. Yesterday Sir Henry Stracey and Mr. A. Bignold were among the witnesses examined before the Norwich Commission, and they gave evidence chiefly respecting their election expenses.

EUROPEAN ARMAMENTS.—It appears, says the *France*, that Germany has an army comprising 469 battalions of infantry, 465 squadrons of cavalry, 300 campaign batteries, 29 battalions of fort artillery, 18 battalions of pioneers, and 18 battalions of service corps. When are added the Reserves, the Landsturm, the Landwehr, and the navy, a total of 1,700,000 men is arrived at, with annual estimates of 20,000,000*l.* The English Army and Navy, including Militia and Volunteers, comprise 535,000 men, and cost 24,800,000*l.*; Austria has 535,000 men, costing 10,800,000*l.*; Belgium 43,000, with an expenditure of 1,659,200*l.*; Denmark 54,000 men, costing 366,000*l.*; Spain, according to the regulations of 1870, possesses 270,000 men, with a yearly budget of 6,400,000*l.* The law passed by the Cortes in 1872 has as yet been imperfectly applied. France has 152 regiments of infantry, 30 battalions of Chasseurs, 77 cavalry regiments, 40 regiments of artillery, four of engineers, and 20 squadrons of service corps. With the reserve and navy the total effective strength of the country is 1,700,000, costing 26,600,000*l.*; Greece 51,000 men, and estimate 360,000*l.*; Italy 760,000 men, expenditure 9,840,000*l.*; Holland 100,000 men, estimate 1,120,000*l.*; Portugal 73,000 men, costing 180,000*l.*; Russia has an army in time of peace of 188 regiments of infantry, 82 battalions of riflemen, 48 battalions for frontier service, 56 regiments of cavalry, 310 batteries of artillery, 14 battalions of engineers, besides irregulars and reserves. With the fleet, the effective strength of the country is 1,550,000 men, with a budget of 27,200,000*l.*; Sweden 160,000 men, costing 1,120,000*l.* The effective strength of Switzerland is approximately 180,000 men, costing only 360,000*l.*; Turkey 300,000 men, with estimates of 5,680,000*l.* On a war footing, therefore, the armies of Europe are 9,333,000 men, costing annually 136,804,000*l.*

MANCHESTER LIBERALS.—On Tuesday afternoon at the Reform Club, Manchester, Mr. John Bright, M.P., received a deputation, including some of the principal local leaders of the Liberal party, who had expressed a wish to take counsel with him upon several matters of moment, some relating to party organisation in that city on behalf of Liberalism in the North of England, and others concerning Liberal politics generally. The members of the deputation were:—Mr. R. N. Phillips, M.P., Mr. Henry Lee (one of the Liberal candidates for Salford at the last election), Mr. John Slagg, Mr. Samuel Watts, and Mr. B. Armitage. The occasion for the interview arose in connection with the amalgamation of the National Reform Union with the influential and recently established Liberal Association. The deputation availed themselves of the opportunity of taking Mr. Bright's opinion as to the subjects which should have a prominent place in the programme of the intended political campaign during the Parliamentary recess. It is understood that the question which approved itself to the right hon. gentleman as being at once most pressing on grounds of justice and patriotism, and the best calculated to unite the Liberal party by affording a common basis of action, was Mr. Trevelyan's Bill for the equalisation of the franchise for borough and counties, with the complementary question of redistribution of seats. The interview lasted an hour and a half. Several minor and sectional questions were also discussed, and the attitude of the Liberal organisation in regard to them was brought under consideration. After the several members of the deputation, who had framed a series of questions, had received replies, Mr. Bright closed the interview with an address at some length. He passed the last session summarily in review, and dwelt hopefully upon the position and prospects of the Liberal party in the House of Commons and in the country. The question of disestablishment was also touched upon, and on this subject Mr. Bright said nothing that was out of harmony with his speech at Birmingham. The Marquis of Hartington's leadership of the Liberal party during the last session was favourably referred to. The interview, though private in form, was sufficiently public in substance, and the right hon. gentleman, who was in excellent health and spirits, addressed his friends with the cordiality which distinguishes him especially on such occasions.

EDUCATION IN WALES.—A somewhat novel ceremony took place at Wrexham on Thursday, when Mr. Watkin Williams, Q.C., M.P., presented prizes to nearly two hundred children of the Elementary School, the gifts being provided by subscriptions, under the auspices of the school board. Sir W. W. Wynn, Bart., M.P., who presided, observed that education had now become a prominent question in the country. There might be in the promoters of the gathering men of different political opinion and different denomination, but there was a unanimous desire to make the rising generation a better-educated one than that gone by. Mr. Watkin Williams then presented the prizes, and said it was not long ago—certainly in his recollection—when it was necessary to argue in favour of the general education of the people. He remembered the time when the proposition was disputed with great zeal, but it was now no longer so; and, although there might be a few who would question it in their hearts, they would not come forward to deny the proposition that every State should educate its children as well as possibly could be. Still, although they no longer disputed that every child should be educated, there was a great conflict of opinion as to the manner in which

it should be done. They could not look around them to those countries with which those who knew something of geography were familiar—Germany, France, Italy, and other European States — without observing the terrible and momentous conflict going on between two great parties for the control of the education of the people. This was the conflict going on between secular and clerical ideas. Happily, in England, owing to exceptional circumstances, they were only acquainted with that struggle in a mild and mitigated form. Still it existed. In France this feeling ran very high, owing to the policy which gave religious bodies the management of their own universities and colleges. In this country it was a matter of astonishment that such a liberty should be disputed, and should raise such a storm of opposition. Here in England there was a difference of opinion, and since the passing of the Education Act that had come more prominently forward. For his own part, he never could understand why those in favour of the religious element in education should object to the secular teachings of the elementary schools. Certainly mere book-learning was inadequate as a means of religious instruction, which depended much more on the example and good taste of the teacher. Therefore he could never understand why this or that religious faith should be jealous of the secular teaching imparted in elementary schools. Any such must at least assist those who wished to found upon it any system of morals or dogma, and the elementary teaching in the secular schools should serve as a start in the further instruction which any religious body might wish to impart. Mr. Osborne Morgan, M.P., then addressed a few words to the children.

Gleanings.

It is announced that on and after Monday, October 4, the *Echo* will be published as a halfpenny morning paper. The evening edition will be still continued.

It is the sagacious remark of a keen observer of tourists, and he offers it to the travelling public, that you can generally tell a newly-married couple at the dinner-table, by the indignation of the husband when a fly alights on the wife's butter.

Our youngest correspondent says, "Ladies should remember to keep their mouths shut when going out of a warm room into the cool air. In fact," he further remarks, "it wouldn't hurt anything to keep them shut most times." That youth will play in another key when he's a bit older.—*American paper.*

A CHANGE OF TONE.—How soon some women change their minds respecting their husbands! Mrs. Spinn was for ever telling her husband that he wasn't worth the salt in his bread, but when he got killed in a railway collision she sued the company for a thousand pounds.

RAILWAY POETRY.—It is evident that though the poets, like other people, are "all out of town," yet they cannot altogether conceal their art under the most unlikely circumstances to call it forth. Two ladies, on their way to Buxton a short time ago, were most anxious to know at what station they were to change in order to arrive at their destination, and were told again and again at "Miller's Dale." With others they got out at Derby, but failed to get in again, leaving parasols, umbrellas, travelling-bags, and books, in the carriage, but which several kind-hearted fellow travellers volunteered to put out at "Miller's Dale" and hand over to the station-master. The ladies, on afterwards arriving by a later train, found their things all right, and the following lines inserted in one of their books, though they had no suspicion that they had had the Laureate for a travelling companion—

Dear ladies, how sorry we all were to find
That the train had gone forward and left you behind,
And though for this mishap you both must be grieved,
Yet on securing your luggage feel somewhat relieved,
So the porter in waiting most loudly we hail,
Take charge of your traps at the place,
"Miller's Dale."

AN ASTRONOMER'S ACCURACY.—An interesting confirmation of the accuracy of Leverrier's theory of Venus is the point to which we would chiefly invite the reader's attention. Of course, on the occasion of the late transit, much depended on the accurate calculation of the time when Venus would cross the edge of the sun. The results satisfactorily proved the accuracy of the calculations. For instance, Mr. Hind found that using the old tables of the sun and Venus, the calculated time of egress at Mokattam in Egypt differed by 13½ minutes from the observed time; whereas when Leverrier's new tables were used the calculated time was only five seconds in error. This is very satisfactory evidence of the value of Leverrier's labours. Again, one of the most interesting points, as it seems to us, in Leverrier's discussion on the motions of Mars is the fact that it indicates the wonderful power of mathematical analysis in dealing with matter, apart from all direct evidence as to the existence of such matter. Suppose no telescopic search had been made for the planet which astronomers of old time supposed to be travelling between the paths of Mars and Jupiter. Leverrier's analysis of the motions of Mars would in that case afford evidence decisive of the question whether a large but as yet undetected planet is really travelling in that region or not. It shows that there can be no such planet, simply because Mars shows no traces of the disturbing influence of any considerable planet. But Mars does show the influence of disturbing matter, not giving him a strong pull in this direction at one time and in that direction at another, as a single planet would, but exerting a more equally distributed action. This is the influence of the zone of asteroids, and in this action we have a means of weighing that zone.—*From "The Planets put in Leverrier's Balance," in the "Cornhill Magazine for September.*

AS IT IS.	*AS IT OUGHT TO BE*
In 'THE TIMES' of Jan. 7th, Dr. HASSALL writes:—"I have made a further analysis of tea; of 18 samples, all were found to be adulterated. They were all artificially coloured with Prussian blue, turmeric, & a mineral powder. The substances used in facing tea serve no useful purpose, but render practicable other more serious adulterations."	'At the Docks, where *Horniman's Teas* are in bond, I took samples from original chests, which I analysed & found perfectly PURE, and *free from the usual artificial facing:* the quality being equally satisfactory.' Feb. 19, 1874. *A. H. HASSALL, M.D.*

3,248 *AGENTS—Chemists, Confectioners, &c. in every town sell* HORNIMAN'S PACKET TEA

Births, Marriages, and Deaths.

[A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.]

MARRIAGES.

HOBBIS—CARTER.—August 26, at the Baptist Chapel, West Retford, by the Rev. J. S Roberts, Charles B., second son of Mr. W. Hobbis, Sheffield, to Nellie, eldest daughter of Mr. Wm. Carter, Gringley-on-the-Hill, Notts.

ELLINGTON—LEONARD.—August 31, at Neufchatel, Edward Bayhand, son of H. R. Ellington, Esq., of Blackheath, to Marian Florence, daughter of the late Robert Leonard, jun., Esq, of Keynsham and Bristol.

PARRY—CHALCRAFT.—August 31, at the Castle Gate Congregational Church, Nottingham, by the Rev. C. Slater, Edward Parry, C.E., of Hendy, Mold, Flintshire, to Mary Elizabeth, eldest daughter of the late David Chalcraft, of Victoria Park, London.

SPILLER—MALLETT.—September 2, at Stamford Hill Congregational Church, by the Rev. Alexander Raleigh, D.D., Robert, third son of John Horatio Spiller, of Canonbury Park North, Islington, to Annie Eliza, elder daughter of Thomas Henry Mallett, of Queen's-road, Brownswood Park, N.

DEATH.

COLLEDGE.—August 23, at his residence, Riddings, Derbyshire, the Rev. Thomas Colledge, for twenty-five years the minister of the Congregational Church, Riddings, aged 71 years.

THROAT IRRITATION.—The throat and windpipe are especially liable to inflammation, causing soreness and dryness, tickling and irritation, inducing cough and affecting the voice. For these symptoms use glycerine in the form of jujubes. Glycerine, in these agreeable confections, being in proximity to the glands at the moment they are excited by the act of sucking, becomes actively healing. 6d. and 1s. boxes (by post 8 or 15 stamps), and tins, 1s. 6d., labelled, JAMES EPPS and Co., Homœopathic Chemists, 48, Threadneedle Street, and 170, Piccadilly, London.

DELICATE CHILDREN.—Weakening diseases require tonic treatment.—The condition of the blood in children suffering from general debility, rickets, spinal disease, wasting, paralysis and consumption; from spasmodic croup, epilepsy, worms, weak eyes and all eruptions, is one of poverty, requiring a tonic to enrich it, and clear the system from all impurities. The best medicine for all the above ailments is Stedman-Phillips Tonic Drops, which will add colour to the cheeks and restore the little patients to robust health, and parents should not fail to give them a proper course. Prices 13½d., 2s. 3d., and 4s. 6d. Of all chemists, or a large bottle sent for 5s. P.O.O. by the Proprietor of Stedman's Teething Powders, the safest remedy of their kind for infants' teething. Depot, 74, East-road, London, N

AFTER an experience of over forty years, it has been established that there are few instances of defects of the hair which cannot be arrested, neutralised, or remedied by the use of Mrs. S. A. Allen's World's Hair Restorer, and the favourable effect may be seen at once, and though the hair may have become grey, thin, or faded, it may be renewed and restored to all the glossy loveliness of which it is susceptible. Sold by all Chemists and Perfumers, Depot, 114 and 116, Southampton-row, London.

LOVELINESS ON THE INCREASE.—A marked increase of female loveliness is the eye-delighting result of the immense popularity which Hagan's Magnolia Balm has obtained among ladies everywhere. Complexions radiant with snowy purity, and tinged with the roseate hue of health, are commonly met with wherever it is used. Sold by all Chemists and Perfumers, in bottles, and elegant toilet case at 3s. 6d. Depôt, 114 and 116, Southampton-row, London.

DYEING AT HOME.—JUDSON'S DYES are most useful and effectual. Ribbons, silks, feathers, scarfs, lace, bra d veils, handkerchiefs, clouds, bernouses, Shetland shawls, or any small article of dress can easily be dyed in a few minutes, without soiling the hands. Violet, magenta, crimson, mauve, purple, pink, ponceau, claret, &c., Sixpence per bottle, of chemists and stationers.

THE REV. W. J. PORTER, of Bristol, writes:—"Suffering from toothache, and having tried several supposed remedies without effect, I was advised to try Bunter's Nervine, which I did, and it effected a permanent cure. For six years a decayed tooth prevented mastication on the side it was situated, as well as causing many sleepless nights; but having used Hunter's Nervine I am not only relieved of the most irritable of all pains, but can now use the tooth without the slightest inconvenience, and therefore can confidently recommend it to all who suffer from toothache."—To be had of all chemists, at 1s. 1½d. per packet.

THE INSTITUTION FOR DISEASES OF THE SKIN, 227, Gray's Inn-road, King's-cross, is open on Monday and Thursday evenings from six till nine; the City branch, 10, Mitre-street, Aldgate, on Wednesday and Friday evenings. The institution is free to the necessitous poor; payment is required from other applicants.

KINAHAN'S LL WHISKY.—This most celebrated and delicious old mellow spirit is the very cream of Irish Whiskies, in quality unrivalled, perfectly pure, and more wholesome than the finest Cognac Brandy. Note the Red Seal, Pink label, and Cork branded "Kinahan's LL Whisky." Wholesale, 20, Great Titchfield-street, Oxford-st., W.

FAULTLESS ANTIDOTES TO FEARFUL AND FATAL EPIDEMICS.—Whatever are the causes of fever, diarrhœa, dysentery, and similar ailments, it is well ascertained that these diseases are rampant in summer; and it should be as well known that they can be safely and successfully subdued by Holloway's purifying preparations. Holloway's Ointment, well rubbed over the entire abdomen, his Pills taken internally, and his dietary rules strictly observed, embrace the domestic and medical management of these diseases, which, when neglected, weaken, if they fail to prove fatal. These remedies remove the causes of disease from the system; and no sufferer, whether his complaint be chronic or acute, should despair till trial has been given to these medicines.

Advertisements.

THE SEASIDE.—FELIXSTOWE.—LODGINGS, in a large House or separate Cottages in private grounds, TO BE LET (with or without attendance), in this healthy seaside place during September. Bathing safe and excellent. Terms moderate.—Apply to Mr. Spurling, Martello-place, Felixstowe, Suffolk.

TO WINTER ABROAD.—A LADY, going on the Continent for five or six months, would be happy to TAKE CHARGE of One or Two YOUNG LADIES, to share advantages of Language, &c., with her Daughters. Particulars on application.—Nemo, 22, Brunswick-place, Cambridge.

THE Rev. W. A. O'CONOR has repeatedly requested the EDITOR of "The Guardian" to quote a single passage in justification of the term "twisted," applied to his writings on Dec. 27, 1871.

ORPHAN WORKING SCHOOL, HAVERSTOCK HILL.

Mr. JONADAB FINCH having been APPOINTED SECRETARY in the place of Mr. Joseph Soul, resigned, all communications respecting the above Institution should be sent addressed to him at the Office, 73, Cheapside, London, E.C.

CLIFTONVILLE, MARGATE.

High-class PREPARATORY SCHOOL for YOUNG GENTLEMEN. References to parents—For terms, &c., address Miss Newman, Surrey House, Cliftonville, Margate.

THE NORTHERN CONGREGATIONAL SCHOOL, SILCOATES HOUSE, NEAR WAKEFIELD.

ESTABLISHED 1831.

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The Committee of the above School have pleasure in announcing, that a new building has just been erected capable of accommodating one hundred Pupils, and specially adapted to secure their domestic comfort. "The school itself is an excellently-contrived building, where . . . . nothing has been spared to provide fine, lofty, and well-furnished classrooms. I examined the dormitories, lavatories, &c., and found them superior to most that I have inspected. The situation cannot well be surpassed for healthiness."—Extract from the Cambridge Examiner's Report, Midsummer, 1874.

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A MONTH'S FREE TRIAL, WITH NO OBLIGATION TO BUY.)

The True Theory of Sewing

Is undoubtedly that the seam shall be more elastic than the material, and no other Sewing Machine makes so elastic and therefore so safe a seam as the "WILLCOX & GIBBS."

(FREE TRIAL BEFORE PURCHASE.)

No Danger in its Use,

Otherwise physicians of eminence who have given attention to the subject would not so strongly recommend the "WILLCOX & GIBBS" Sewing Machine in preference to any other.

(FREE TRIAL, CARRIAGE PAID.)

No Seam is more Secure

Than that made by the "WILLCOX & GIBBS" Sewing Machine, if properly sewn; and it takes less experience and practice to enable you to sew properly on the "WILLCOX & GIBBS" Sewing Machine than any other.

(YOU CAN TEST IT BY THE MONTH'S FREE TRIAL.)

Joyous is that Mother of Children

Who possesses a "WILLCOX & GIBBS" Sewing Machine, for it is the most efficient, silent, and rapid helper she can have in making, repairing, and altering garments of all textures and fabrics.

(TRIAL AT HOME WITHOUT COST, LOSS, OR RISK.)

Beware of Spurious Imitations.

BUY ONLY OF THE COMPANY, OR OF AGENTS WHO PRODUCE CERTIFICATES OF AGENCY FOR THE CURRENT YEAR.

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